THE REAL BIRTH PLACE OF BUDDHA

Chakradhar Mohapatra

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SWASTIVACHANA

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Blessed are they who have helped in bringing this book to light. I owe my heart felt gratitude

To my publisher friend Shree Sreedhar Mahapatro and his worthy son Shreeman Abhiram Mahapatro.

To my beloved wife Kanaka Manjari who assisted me in my research, my dear children for their unstinted support in financing the research and my son Dr. Bharatendu Sundar for his valuable contribution in editing the script.

To Prof. Dr. Anama Charana Swain (Vanivihar) in refining the language, and my best sympathiser justice Harihara Mahapatra and other friends and well-wishers including the residents of Kapileshara village for their co-operation.

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Author

To

Debadhideba SHREE JAGANNATHA,

Supreme-authority of
Kalinga Kingdom.

PREFACE

It is good that from time to time the evidence on which long established historical truths are based should be reviewed and reassessed, and Mr C D. Mahapatra has done just this in his very interesting study of the birth place of the Buddha It has long been taken for granted that Kapilavastu, the chief city of the Sakyas, and Lumbini, the actual birth place of the teacher, were situated in the Nepalese Tarai. The main basis of this belief is the inscribed pillar of Rummindei, recording the visit of the emperor Asoka, to the place where Buddha was born. It was little known that the same fact in similar words and script, existed at Orissa

This Orissan inscription poses serious problems It is too facile a solution to dismiss it out of hand as a forgery If it is a forgery, it is hardly likely that it is a modern one, because no attempt has been

made to imitate the Tarai inscription closely and the Orissan one is evidently the work of a carver less skilled and precise in his workmanship than the mason who carved the letters of the Tarai inscription The Orissan inscription, if it is a forgery, must be an early one and it is certainly not a direct imitation of the other We may not be wholly convinced by Mr. Mahapatra's valiant attempt to show that the Orissan inscription is a genuine record of the birth place of Buddha, but the facts which he presents are striking and important, and it is very good that students of Ancient India should be made to realize by unconventional studies such as this that even the most widely accepted historical facts are not sacrosanct.

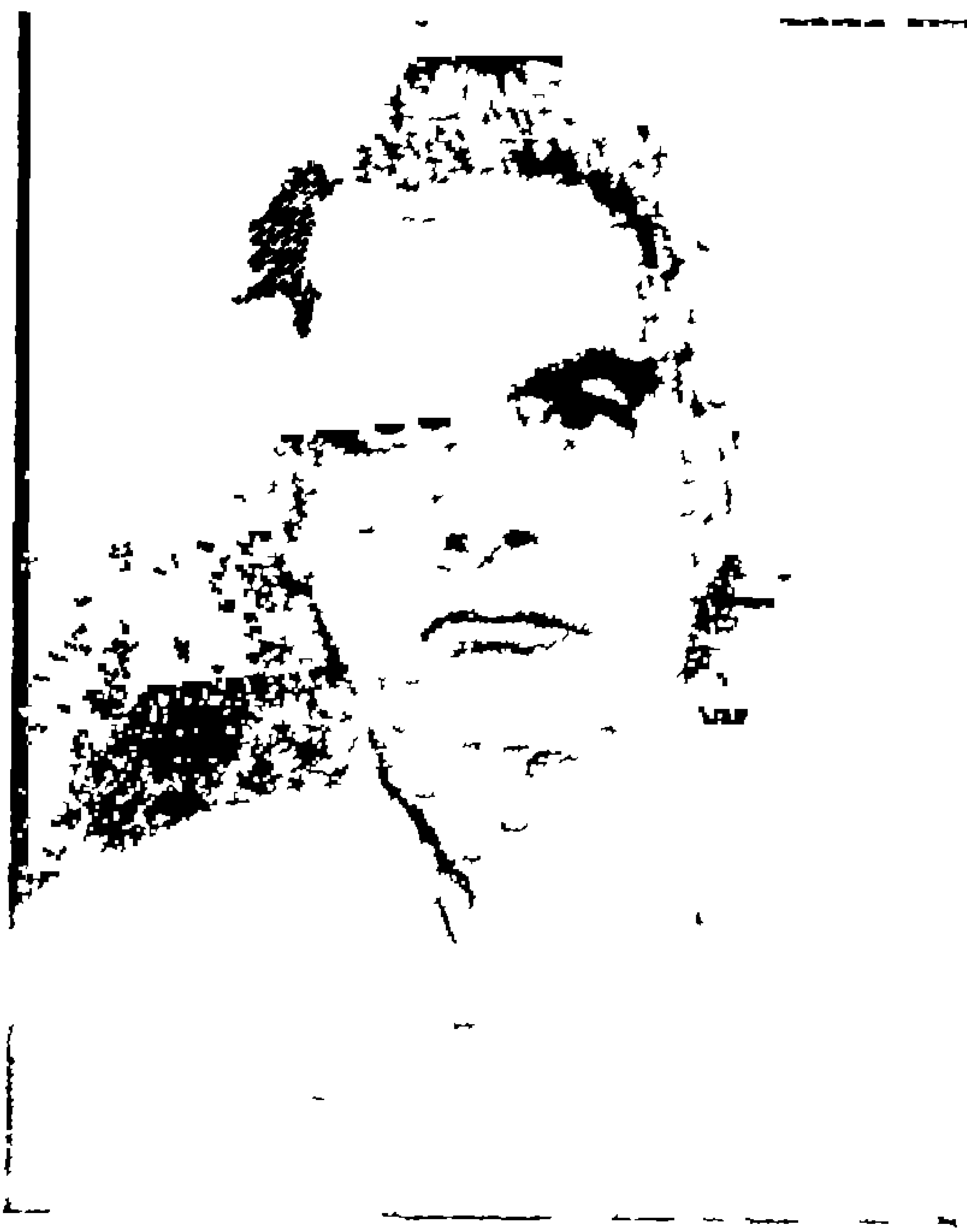
Students of early Indian history should read this book carefully, as far as possible putting all prejudice out of their minds If they agree with Mr Mahapatra's conclusion, they should say so, without fearing to support a new and unpopular theory. If they disagree, they

should carefully examine the evidence and decide why they disagree And they should remember that the consensus of learned opinion is no proof Since the days of Sir Alexandar Cunningham almost every student of Ancient India has believed that the Buddha's birth place was near the site of the Rummindei pillar But this in itself proves nothing There was a time when the consensus of learned opinion strongly maintained that the Sun revolved round the earth

A L. Basham

Professor of As ... ...tions.
The Australian Nati...
Canberra-1

(Author of "The wonder that v...



Chakradhara Mahāpātra born on 18 3 1908 is, a descendant of Kabidindima Jivadeva Rajaguru Mahāpātra, the then Prime Minister of Orissa under the Gajapati Emperor, Pratāparudradeva Fatherless from the infancy Could shine in life with the affection and great care of his mother, Śauri Devi and Utkal Bhārati Dr Kuntalā Kumāri Sābata. A reformer and social worker. Also a freedom fighter Got married to Kanakamanjari in 1929

From 1937 to 1960 Endowment Manager of the Narsinghpur ex-estate, Orissa. Associated with excavation of many temples and historical monuments Always helpful and sympathetic to students and the poor people

From 1960 to 1972 joined the Encyclopaedia Department of Utkal University Member of P E.N A well known writer of Orissa with twenty published books on different aspects of literature. A historical research scholar with a number of historical books and articles about Orissa to his credit For last few years absorbed in the research of the Birth Place of Buddha

AUTHOR'S NOTE

The birth-plate of Buddha (pillar Inscription) was discovered in the Tarai region of Nepal and that place, there after became famous in the world But historians have become puzzled because a similar stone inscription has also been discovered in the Kapileswara village of Bhubaneswara in Orissa In this book I have tried to solve this puzzling problem All interested in history should be aware of the fact that Cunningham in his "Ancient Geography of India" points out that the place wherefrom the Tarai inscription had been discovered is not at all related to the name Kapilavastu or even the name Kapila And the noted historian Dr Smith assents that the place of the discovery of the Tarai inscription was never called Rumindei, it was a forged name given to it by archaeologist Fuhrer Besides it has been proved that Buddhism had not been adopted in Nepal till the 6th Century A D In face of all these clear-cut statements of noted scholars, it is quite sane to focuss our attention on the village Kapileswara in Bhubaneswara The centuries old Kapileswara village has got some similarity with the Kapilavastu in name and Lembai is similar to Lumbini According to Tripitaka, Lumbini is a small estate with its capital at Kapilavastu At present there is Lembai Pragana, and Kapileswara is a part of it Besides the inscription of Kapileswara village corroborates the statement of Tripitaka and the Kalinga war of Asoka The mention of the era of Buddha and the name of the scribe in the said inscription help us to take this as genuine

But how to account for the two birth plates of Buddha ? By 5th century A D Buddhism, the religion and culture were completely rooted out from Kalinga which is the real birth place of Buddha Out of four places hallowed in memory of Buddha, one is his birthplace the village Kapilavastu or Kapileswara When

this birth place was destroyed, the Buddhist monks searched for a new place in the dense forest of Tarai region in Nepal and put another birth plate there As other places associated with the life of Buddha like his enlightenment, turning the Wheel of Dharma and his leath, all happened to be in the North, it was quite natural to locate it again in the same North In course of time this new 'so called' birth place was indentified by the Chinese travellers In this monograph I have discussed as to which is the real birth place of Buddha

We should always keep it in mind that only for the Kalinga war of Asoka, Buddha became so renowned and celebrated The selfless sacrifice of the people of Kalinga and the repentance of Asoka have made Buddha world-famous

In no Buddhist literature there is any description relating to history or geography of the socalled Kapilavastu of Nepal Only because the Tarai inscription was discovered there, the place attained celebrity throughout the world Although the Kapileswara inscription has been brought to light since last 42 years, proper attention has not been given to it by the scholars of the world No historical discussion has yet been made regarding it—how the Kapileswra inscription is properly related to the life of Buddha as depicted in the Tripitaka, the Kalinga war, etc

In the meantime 74 years have passed since the discovery of the Tarai inscription Myriads of books have been published in this regard But after the discovery of the Kapileswara inscription 42 years ago, the following discussions have been made about it

1 An article was first published by Mr Haran Chandra Chakaldar of Calcutta University in the monthly 'The Pravasi' in July 1928

2 First of all in Orissa, Shri Bhagabana Pati, a local journalist gave this news regarding Kapileswara inscription, and it was published in the daily 'The Asha' (Oriya 24. 8 28)

3. In the Bengali magazine 'The Pravasi' again in October 1928, the historian Shri Rama Prasad Chand without caring to make a thorough study of the inscription wrote an article doubting the genuineness of this inscription

4 But the opinion of R P. Chand was refuted by Shri S N Mitra in the volume V of the Indian Historical Quarterly, 1929 The caption of his article was 'The Lumbini pilgrimage record in two inscriptions'

5 Mr Gopala Chandra Praharaja a famous lexicographer has given the account of this inscription in his famous 'Purna Chandra Odia Bhasakosa' (i. e. a great lexicon in Oriya) page 5832, part V.

6 On 9. 11 47 the humble author of this monograph in Parala college, Orissa, delivered a lecture regarding this inscription and proved on its basis that Buddhadev's birth place was in Orissa.

7 Dr Nabina Kumar Sahu, a noted historian, now the Professor of History, Sambalpur University, has given the following accounts of this inscription in his book "Odisare Bauddha Dharma" (Buddhism in Orissa) published in 1959 (Orissa Sahitya Akademi)

—"It is quite amazing to note that an inscription has been discovered from Kapileswara which contains the same subject matter as found in the Lumbini pillar inscription The scripts of it belong to the time of Asoka, and a script writer named 'Chundraya' had written them He had signed his name in 'Kharostri' script From his inscription it is found that Buddadeva was born in Orissa (Vide page 1-2)"

8 I had written an article 'The Birth Place of Buddha' in the annual number of the daily 'The Samaja' in 1960

9 Pandit Vinayaka Misra, one of the eminent historians of Orissa and the retired professor of Oriya of the Calcutta University has written in 1962 —"Kapileswara of Bhubaneswara

is definitely the birth place of Buddha due to the presence of the stone inscription containing the birth account of Buddha there There is no evidence of the presence of 'Sankhya School of Thought' of Kapila in the past in Nepal So Kapileswara can more appropriately be taken as the birth place of Buddha Boddhisattva was protected by the Vasuki Naga (a serpent named Vasuki) Many Naga images have been discovered from the Kapileswara village which were made some centuries before the birth of Christ (Vide Odia Sahityara Itihasa, page 4 i e The History of Oriya Literature)

10 In the short Oriya Encyclopaedia published by the Utkal University, this inscription has found a place And the learned editor Dr M Mansinha comments Kapileswara inscription has got some specialities in comparison with that of the Tarai one Historical research has not yet made sufficient progress in this respect (Vide page 430, part—III)

11. It is a pleasure to note that Prof Dr. D C Sircar, an eminent epigraphists of Bengal has mentioned the Kapileswara plate in one of his works. (Appendix-1 Spurious epigraphs—Indian Epigraphy pp 436—438) But he has included it in the list of the spurious epigraphs. But when somebody goes through his arguments in this regard, it appears as if the conclusion of Prof Sircar is not convincing He has argued, that some people (most probably Oriyas ?) have forged the Kapileswara plate from Tarai plate by taking help of the facsimiles found in the English and Bengali text-books for college students, and that is also not much earlier than 1928 !!!

He has also alleged that some "uncritical Oriya writers" have claimed Buddha to have been born in Orissa, taking in to view the Kapileswara plate to be a genuine one But three outsiders of Orissa, namely, Mr Birendranath Roy, Mr Haran Chandra Chakaldar and the editor of the Pravasi (Bengali) drew people's attention towards this plate first So Oriyas could have never forged the plate to make Buddha their own.

Even in 1929, Mr S N. Mitra, another eminent historian has proved strongly that Kapileswara plate belongs to Asokan period undoubtedly (vide Indian Historical Quarterly—Vol -V-1929) Mr Mitra is also not an Oriya

12 In the issue of the Times of India dated the 25th January 1976, another writer and after him Sri Srivastava also published in the "Illustrated Weekly" certain photographs taken from the excavation of Padaria as Kapilavastu The seal scribed with "OM DEVAPUTRA BIHARA KAPILAVASTU BHIKSHU SANKASA" alleged to have been recovered from that place relates to 5th century Because the BHIKSHUS kept it concealed in such an inaccessible place after the original birth place was damaged That could never have been the palace of Sudhodana surrounded by paddy fields

13 After going through this monograph on 24.1 1968, Dr Pranakrishna Parija, the former Vice-Chancellor of the Utkal University says—

—"Atthough I am not a historian, yet one must have fascination in deciding the historical fact of such an epoch making event like Buddha's birth. Hence I am also interested From the evidences putforth by Sri Mahapatra regarding the birth place of Buddha, I am quite sure that Buddha was born in the Kapileswara Village of Bhubaneswara "

14 In 13.12.69 a meeting was held by the auspices of the History Seminar of the Utkal University, regarding this inscription and it was proved to be genuine Dr Manmath Nath Das, professor and head of the department of History presided over this meeting Many distinguished lecturers attended this meeting

15 In 7 10 69 a meeting was held at the Radhanath Training College, Cuttack. Dr. M. N. Das also presided over this meeting.

16. A meeting was held in 4 4 70 by the Utkal Sahitya Samaj, the premier literary organisation and citadel of literary activities in Orissa and 'a brief account of my discussions on Buddha was read by me The eminent personalities advocated and supported in its favour Proper publicity was made through the local news paper.

17 A meeting was held in the Kapileswara village in 3 5 70 regarding this fact. Mr Radhanath Rath, the editor of the Samaj, the premier daily of Orissa, presided and Mr Kedarnath Mohapatra, one of the eminent archaeologists and historians of Orissa was the chief guest They opined in favour of this fact in a large gathering

18. On the occasion of the birth anniversary of Buddha a meeting was held at Kapileswara village in 21.5 70, the minister of Cultural Affairs of Orissa, presided over this meeting and Mr Sudhakar Pattanaik, one of the eminent old Historians of Orissa was the Chief guest Both of them spoke confidently that there was probability that Buddha was born in Orissa Again there was a meeting held at Kapileswara village presided by Prof Gouri Kumar Brahma in 17.5 1973

On several occasions, meetings have been organised in the different cultural centres of Orissa, and the humble author got the opportunity of analysing the inscription of Kapileswara village To the full satisfaction of eminent historians of Orissa, the author proved his theory that Buddha was born in the village Kapileswara near Bhubaneswara in Orissa

A short summary of my discussion in those meetings and my conclusion of Buddha's birth in Kapileswara as published in the different daily news papers of India are given below.

Maharastra Times, Bombay
19th June, 1970.
(Translated from Marathi)

Birth-place of Buddha.

x x Due to religious disturbances in Orissa, the Asokan pillar at Kapileswara had been destroyed So in order to preserve the memorials of Buddha, his followers built a pillar of the same variety in Nepal But Mr Mahapatra opines, that pillar of Nepal was never Asokan x x x Thus he has put forth many proofs His book about birth place of Buddha is going to be published shortly

The Hindustan Times
18th June, 1970 Delhi

Buddha's Birth-place (Jantar mantar)

Mr Chakradhara Mahapatra, a research scholar has concluded after many years of research that the Buddha's birth place was not, as is generally accepted in the Tarai region of Nepal but at Kapileswara village near Bhubaneswara

Dr Fuhrer discovered the Asokan stone inscription in the Nepal Tarai in 1896 The Kapileswara birth plate, also evidently an Asokan stone inscription, was discovered 32 years later A great deal of discussion on the Kapileswara plate appeared in the Indian Historical Quarterly (vol V) in 1929, but no research was conducted on it

Mr. Mahapatra's speculation, is that during religious disturbances in Orissa, the Asoka pillar containing the birth place of the Buddha was damaged The disappointed Buddhists, in order to retain the most important of the four memories of the Buddha (informations regarding his birth), built a second pillar in the forests of the Nepal Tarai But, according to Mr Mahapatra, this pillar differed in essentials from the authentic Asokan pillar,

Mr Mahapatra also points out that according to the historian Cunningham, there was no such name as Kapila in the Tarai, and remarks on the similarity in name between Kapilavastu and Kapileswara He also remarks that Asoka became a Buddhist after the war in Kalinga, and worshipped at the birth place of the Buddha after the 12years war, a fact tending to favour acceptance of Kapileswara as the Buddha's birth place

Mr Mahapatra's thesis is to be published shortly

Amrit Bazar Patrika
28th June, 1970 Calcutta

By the way

x x x

The Orissan scholar's thesis, based on the belief that religious animosities in Kalinga resulted in the destruction of 'the original Asoka pillar' at Kapileswara and that the Buddhists (not Asoka himself) erected a replica of the same in the protected area of Nepal What one would like to know, however is the implication of the new thesis, for Buddhism and Indian history in the event it turned out to be factually valid.

Hindusthan Standard
4th June, 1970 Calcutta

Cuttack Note Book

x x x

Mr Chakradhar Mahapatra thinks that Kapileswara is ancient Kapilavastu associated with the Sakya clan to which the Buddha belonged and the village of Lembayi (ancient Lumbini) where the Buddha was born

X X X X X

No doubt Mr Mahapatra's theory should be closely examined and supplemented by archaeological excavations before

it wins wider acceptance. But scholars have reason to be thankful to him for opening up a fascinating vista of research on a subject of worldwide interest. Requires courage to throw such a gauntlet

The Indian Express
18th June 1970 Madras

Buddha's Birthplace

A scholar from Orissa has propounded the startling theory that Lord Buddha was born not at Kapilevastu in the Nepalise Tarai, but at Kapileswara, now a village near Bhubaneswar It appears that Mr Chakradhar Mahapatra, of Utkal University, worked for ten years over this thesis before releasing it

The famous inscription on the Asoka pillar at Rumindei in Nepal, which is the epigraphical basis for the view that Lord Buddha was born there was discovered in 1896 What Mr Mahapatra calls the 'Original birthplate' came to light 32 years later at Kapileswara It is now in the Asuthosh Museum of Calcutta University Mr Mahapatra argues that an Asoka-pillar at Kapileswara which recorded the birth was destroyed in religious disturbances in Orissa The Budhists erected a second pillar in the then inaccessible Nepal Tarai, and engraved on it a duplicate of the original inscription This is why, we are told, the date of the epigraph in "The Buddha era" and the name of engraver, Chundray, are not mentioned on the Rumindei pillar It is also a fact that this pillar is devoid of the characteristic Asokan capital

X X X X

It is a little difficult today, 2500 years after the event, to believe in the new theory

The Competition Master (Ambala)
September, 1970 Page 119

"Kapileswara, is a small village near Bhubaneswar, According to Mr Chakradhara Mahapatra a research scholar in the

Utkal University, the Budha was born, not in the Tarai region of Nepal, but in Kapileswara "

A comparative study of both the inscriptions, many more facts in favour of Kapileswara plate with proper proofs have been given in this book.

I invite the historians and interested persons in history to go through this book with impartiality, patience and tolerance.

Professor, A L Basham has been good enough to write the preface to the book I express my sincere, hearty gratitude to him

Chakradhar Mahapatra
Rajaguru Mahapatra Kutira
Haripur Road, Cuttack-1
(Orissa), India
20-11-76

PROLOGUE

Though it is true that Tathagata Buddha was born in India, it has been found that there are two inscriptions regarding his exact place of birth. One inscription was found in the dense forest of the Himalayas near the Tarai region of Nepal; and the other one was found in the village Kapileswara near Bhubaneswara, Orissa. These two inscriptions were discovered in 1896 and in 1928 respectively at an interval of 32 years. Because the inscription of the Tarai region was the first to come to light, scholars throughout the world accepted this region as the birth place of Lord Buddha

Life-history of two great historical figures—Lord Buddha and Jesus Christ, has not yet been finalised on scientific basis—this is the opinion of many distinguished authorities. As many aspects of the lives of these two great personalities are still in oblivion, it may take some time more to give a true picture of them.

It has been proved 74 years ago that Buddha was born in the Tarai region. Since last 42 years attempts are being made to show that Tarai region of Nepal is not the birth place of Tathagata Buddha. The present work is an attempt to prove this historical truth that Buddha was not born in the Tarai region The great historians of this era, and the authorities on Buddhism are requested to go through this humble monograph with patience. The world historians with an eye for objective truth should realise this, and should go through it keeping an eye upon the regional culture, customs and traditions of the place, where Buddha is assumed to have been born

Many modern historians have expressed doubt regarding the place, which is now accepted as the birth place

of Lord Buddha. One of the renowned historians of England, Edward J. Thomas in his book 'The Life of Buddha' * has said that the Jatakas and Lalita Vistara describe that Lord Buddha himself had said that he was born in the 'Majjhima Desha' of Jambu Dwipa (i.e India). This 'majjhima desha' is the central part of India So it is doubtful whether the Tarai region was the birth place of Lord Buddha. Because, surely it is evidently not the same as the classical Madhya desha of Manu** He has further said.—It is not till Buddha has left his home and comes to the Magadha country that we find the slightest reference to any historical or geographical fact independent of his personal life The period of his youth in a distant country, before he won fame and honour as a teacher would be largely if not wholly, a blank and would be all the more easily and eagerly filled up by the imaginations of his disciples. *

In the present work an attempt has been made to prove that Lord Buddha was born in Kalinga or the present Orissa, which is situated in the middle region of India But uptill now the historians have got the notion that Buddha did not enter Kalinga The modern historians say—A damsel named 'Vishakha' after embracing Buddhism, traveled along with Lord Buddha. The story of her noted life can be found in the Buddhist literature. She was the daughter of a gildmaster named Dhananjaya Dhananjaya was the son of 'Sarodaka', the mayor of the Bhaddhiya Kataka of Anga Country*. This Bhaddiya is sometimes pronounced as Bhadrik (Bhadrak)**.

So this 'Bhadrak' was a very old town, and it is still to be found in the bank of the river Salandi in the Balasore

* The Life of Buddha by E J Thomas (R. & K Paul Ltd. London. 1960).
* The Life of Buddha P 28,
** The Life of Buddha, p. 29.
* The Life of Buddha by E J. Thomas, p. 3.
* P. 105 The Life of Buddha by E J. Thomas.
** P. 104. The Life of Buddha by E Thomas.

district of Orissa. It is worth mentioning that the Angadesha was a part of Orissa during the life of Buddha, and afterwards it extended from Gaya to Mahodadhi (Mohadadhi is the so called Bay of Bengal*). It is said that barber Uapali, Prince Ananda and Devadutta embraced Buddhism in a mango grove in Bhadrak.

So from the above facts the statement that Lord Buddha did not enter into Kalinga has been proved to be incorrect A detailed description of Lord Buddha's visit to 'Bhadrak' in Orissa is to be found in the 1955 Puja Edition of the weekly Hindustan (Hindi).

Even the emperor of Orissa built the port of Visakha-pattana named after that Visakha in the southern part of Orissa *

In the present work I have put forth several proofs, and have discussed the problem of Buddha's birth place once again Particularly the conculusions regarding his place of birth, marriage, facts relating to leaving his home and coming back again to his birth place have become highly doubtful. The history of India, specially the true history of the state of Orissa has not yet been put forth correctly. In the following pages I have made an attempt to move a true estimate of the different aspects of Buddha's life, which have uptill now been distorted by historians

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* One of the famous sixteen countries of Buddhist era. (Bhagavan Buddha by D Kosambi)

Vaidyanatham Samarbhya Bhubanesantagam Sive
Tavadangabhidho deso yatrayam nahi dusyate (Sakti Samgam Tantra, Seven patala)

The area extending over Vaidyanatha (Now within Deogarh area of Bihar state) to Bhubaneswara (Lingaraja) was Angadesha

* Vide July 12—1905—Utkal Dipika, Cuttack

CHAPTER-ONE

TARAI STONE INSCRIPTION

After the discovery and reading of the various inscriptions of Asoka, the archaeologists and the historians became curious to know the birth place of Buddha Luckily in March 1895 Dr Fuhrer for the first time discovered an inscription in Magadhi (मागधि) language on a pillar on the bank of the large tank called Nigali Sagara (निगालि सागर) near the village of Nigliva (निगलिभा) in Nepal[1] It was known from that inscription that Asoka in the 14th year of his reign had doubled the size of the stupa of Konakamana[2] (कोणाकमन) But no trace of that stupa was found in the adjoining area[3].

Next year (1896) a pillar within the borders of Nepal near the village of Padaria was discovered by the same person Dr Fuhrer[4] The inscription on this pillar was translated by Dr Hultzach, and it is said that Buddha was born there[5]. That wild region from where the pillar was discovered was proclaimed by Dr Fuhrer to be Rumindei, although a name like that was completely unknown there[6].

The noted historian V A Smith challenges this statement of Dr Fuhrer and comments—This gives no further evidenece for Fuhrer's assertion and it appears that neither the Nepalese

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1 P 18 The Life of Buddha by E. J Thomas.

2 Inscriptions of Asoka, ed Hultzach, p 165 cf. ep. Ind Vol I. Part I

3 P 18 The Life of Buddha by E J. Thomas 'but no remains of any stupa has been found near the pillar' (p 124. Asoka's Edicts)

4 P. 18 The Life of Buddha by E J Thomas

5 Inscriptions of Asoka, p. 164 of Buhler, JRAS 1897, pp 429 and 615.

6. Monograph on Buddha Sakyamuni's birth place in the Nepalese Tarai, Allahabad. 1897 by Dr Fuhrer, p. 28

officials nor the hillmen called it Rumindei[7] This was a forgery of the name by Fuhrer in order to make his discovery a conclusion and to relate it with the name Lumbini And uptill now it has become the conclusion But later on he (Dr Fuhrer) admitted that there was no such name[8].

Dr Fuhrer with an eye to the Lumbini garden of Lalita Vistara[9] forged a new Rumindei, but when from the Mahabansa (महाव श) section of the Tripitaka published later, it came to be known that Lumbini was a vast feudal (zamindari) area, then attempts were made to fit in the description of Buddha's birth place of the Tripitaka etc with the so-called Rumindei of Dr Fuhrer. Later historians tried their best to see the trace of village, cities and rivers in the so-called Rumindei, and have written volumes in support of this Rumindei By misreading and misinterpretation of texts and inscriptions, they gave out the unequivocal statement that Rumindei was the real birth place of Buddha D.D Kosambi speaks of Rumindei as a place sanctified by mother worship, where even now one can find the offerings of goats and fowls[10]

In the so-called birth place of Buddha in Nepal, not only the name Lumbini, but also the name Kapilavastu is rare The statement of Cunningham in his book 'The Ancient Geography of India' bears testimony to this No trace of Kapila has yet been discovered at the foot of the Himalayas[11] After the recognition of these areas as the birth place of Lord Buddha, only recently (within thirty years) these names are being used in the maps and official documents

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7. 'Asoka the Buddhist Emperor of India by V A. Smith (Foot note p 18 E J. Thomas)
8 P 18 The Life of Buddha by E J Thomas F N No 3
9 The Lalita Vistara published by Pali Publication Board, Bihar Government
10 Myth and Reality by D D. Kosambi P 106
11. P 349. The Ancient Geography of India

The Chinese travellers Fa Hien in the 5th century A D. and Hiuen Tsiang in 7th century A D were also not able to ascertain the real birth place of the Buddha The local inhabitants, ignorant of identity of place of Buddha's birth, gave such information to them, which rather created confusions, and so it was assumed that there were two Kapilavastus[12] But later on Dr Hoey and Major Vest overlooked this confusing statement, and assented the existence of one Kapilavastu in place of two[13]

Fa Hien in 5th century A D. speaks of Kapilavastu as a place where no king nor people were to be found, it was just like a wilderness, except for priests and some tens of families[14]

"Hiuen Tsiang, three centuries later found it deserted, and the villages few and waste Some forty miles further east the pilgrims found in the country of the Mallas, the city of Ramagama, and still further on Kusinara, where Budddha breathed his last Both places are now unknown"[15] As the Mallas migrated from Kusinara to Kapilavastu, there was no trace of them The birth place of Buddha was fancied to be a lonely forest. So it was not expected to have any village or inhabitation there

Another important fact is that a temple of Mayadevi, Buddha's mother, is also found at so called Lumbini But R R. Diwakar says that this temple must have been built later, as the building of temples was not yet in vogue during the time of Asoka The temple and the stupas round about it may not belong to the Asokan period, but they certainly show that Lumbini continued to be a holy place of pilgrimage for centuries[16]

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12 In Mukherji {Report,'p 15 of his article Kapilavastu in ERE. P 19 The Life of Buddha by E J Thomas.

13 J R A, S 1906, pp 453-553

14 P 19. Quoted by Thomas in his The Life of Buddha

15 P. 19. The Life of Buddha by E. J Thomas

16 P.24, Chapter-IV of Bhagwan Buddha by R. R Diwakar

In 1898 W. Peppe discovered a stupa within the vicinity of the pillar containing the inscription regarding the Buddha[17]. Some relics like the bones and the ashes of Buddha were found in it, but no 'Mallas' (the worshippers of these relics) were found in that place Hence it is clear that these things were brought later on to that place.

Not only this stupa but a number of stupas were built there in course of time When the original stupa in the village Kapileswara near Bhubaneswara was knocked down, many artificial stupas came in to existence in the so-called Rumindei

In course of time a Hindu temple was also built in that premises This temple was definitely built after Buddha was accepted as an incarnation in Hinduism Because in that temple there is a representation in stone of the birth of Buddha from the side of Queen Maya[18] This appears to be a later device made to prove conclusively that it was the birth place of Lord Buddha So apparently no body doubted the genuineness of the Tarai stone inscription[19]

Many historians are of opinion that the scripts found in the Tarai inscription have no similarity with the script of other inscriptions of Asoka's time If scholars take up the study of this Tarai inscription with all seriousness, it will be crystal clear that this inscription does not belong to the time of Asoka

Now let us come to the size of this pillar The pillar of the Tarai region is 21 feet in height The average height of the different Asoka-pillars is 35 feet Unlike other pillars of the region, this pillar is also not well polished like others There is

17 P 327 Encyclopaedia Britanica.

18 P 19 The Life of Buddha by E J Thomas

19. Similar other two images are found out, one at Mathura Museum and the other at Siadimalia (सिआडिमालिआ) in the subdivision of Anandapur in Keonjhar (Orissa) on the back of Siddhesvari Devi in Uttaresvare temple.



Scene of the birth of Buddha

From the wall of a Hindu temple near the Tarāi pillar

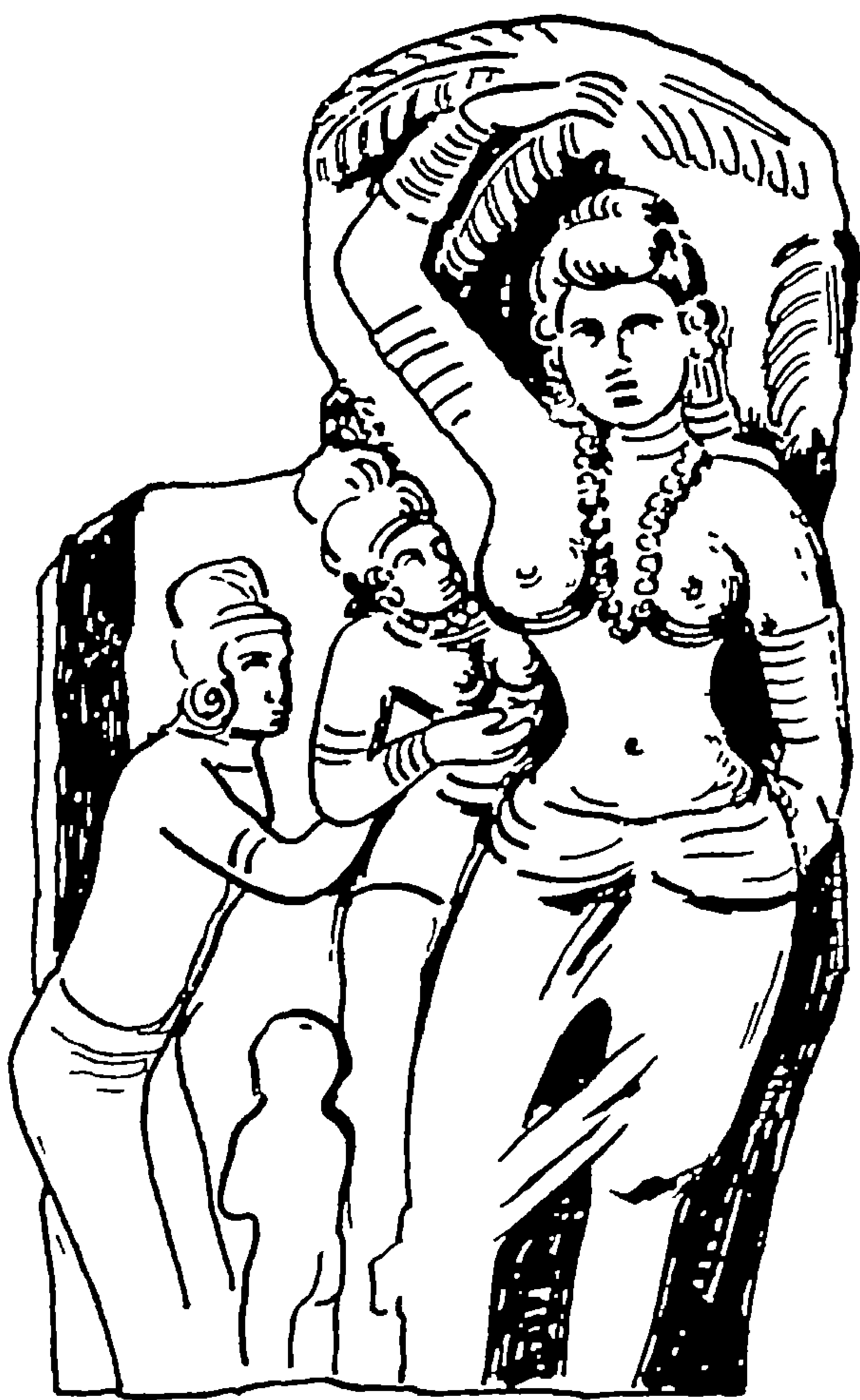
Plate—I



Scene of the birth of Buddha from Archaeological Museum, Mathurā.

(Māyādevi stands under the Sāla tree holding its branch. She is supported by her sister Prajāvati and companion. The newly born baby is seen)

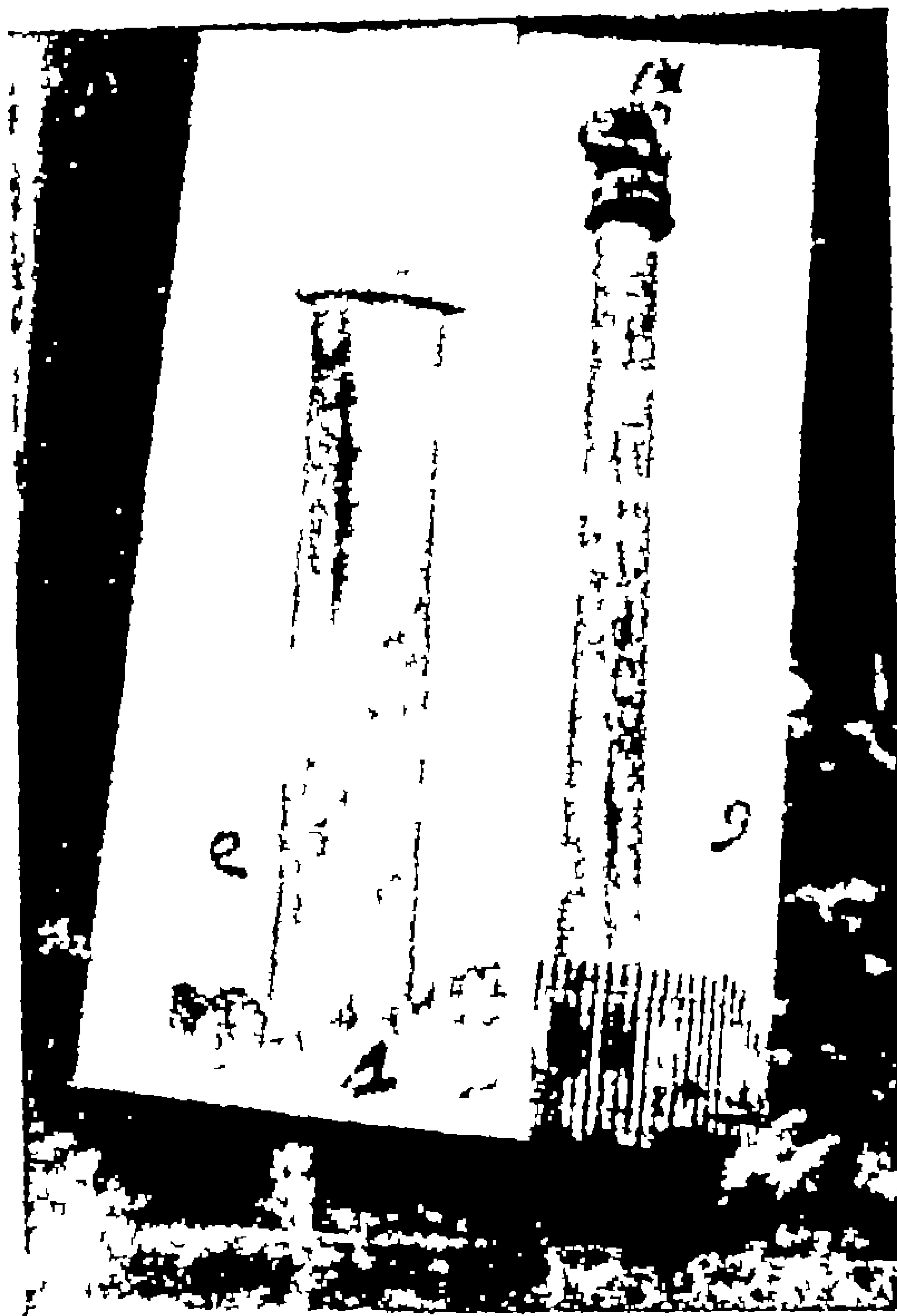
Plate—II



Scene of the birth of Buddha

On the back of Siddheśwari Devi in Uttareśwara temple at Siādimāliā in the subdivision of Anandapura in Keonjhar district (Orissa)

Plate – III



The dissimilarity of the Tarāi Pillar (1 ę) with a standard Asokan Pillar (2 9)

Plate—IV

no bell-shaped ·Asokan capital at its top There is no lion Besides, unlike other Asokan pillars this pillar presents an appearance without any trace of size or proportion and the tip of the pillar has a cover on it looking like the back of a tortoise But the Asoka-pillars are invariably of proportionate size from base to the top And the bell capital and the lion are further specialities at the top

Many attempts have been made to identify it as an Asoka-pillar It is not at all true that a portion as Thomas observes on the evidence of Hiuen Tsiang, of it has been broken and is missing[20], A cursory glance at the pillar makes it quite evident that it is not an Asokan pillar. The existence of the pillar in full-fledged form shows that the pillar has never been broken

Further, the existence of Kapilabastu at the foot of the Himalayas is very much doubtful It appears from the study of Mahaparinirvana Sutta[21] that after taking 'Sukaramaddava' (flesh of boar) in the house of Chunda[22], a blacksmith, Buddha experienced mortal pain[23], and after reaching Kusinagar[24] when he took rest in a place lying between the twin 'sal' (साल) trees, he told Ananda

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20 The Life of Buddha by E J Thomas, p 18
Foot Note—4

21 Tripitaka—Suttapitaka—Dighanikaya-II—Mahavaga-III Mahaparinibbana Suttam (Pali Publication Board Bihar Government, 1958)

22 Sukaramaddavam (सुकर माद्दव) Athakho (अथखो) Chundo (चुन्दो) Kammarputto (कम्मार पुत्तो) p 98 Mahaparinibbanasuttam.

23 Cundassa (चुन्दस्स) Bhattam (भत्त) Bhunjitva (भु जित्वा) Kammarassa (कम्मारस्सा) ti (ति) me (मे) sutam (सुत) avadham (आवाध) sampusi (सपुसि) dhiro (धिरो) pawalham (पवालह) maranantikam (मारणान्तिक) (p 99 Mahaparinibbana Suttam)

24 Kusinaram pavisitwa (कुसिनार पविसित्वा) (p 114, Mahaparinibbana Suttam)

that he would court death towards the last part of that night[25] He further requested him to convey this information to the Vasettha Mallas, the villagers of the locality Upon this, Ananda enquired of him as to why he (Buddha) had decided to court death in such a small wild and unknown place but not in any of the renowned cities like Champa, Rajagriha, Shravasti, Saketa, Kosambi and Varanasi, which were inhabited by many Bramhin and Kshatriya citizens, they could have offered their highest respect and worship to the dead body of Buddha[26]

It may be noted that all the six great cities referred to by Ananda were situated within 200 miles of Kusinagar If the modern Kapilavastu, the so called birth place of Buddha was situated at a distance of only 73 to 80 miles from Kusinagar, it is puzzling as to why Ananda remained silent over it[27]. But Ananda did not

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25 Rattiya (रत्तिया) pachhime (पच्चिमे) yame (यामे) Tathagatassa (तथागतस्स) parinivvanam bhavissati (परिनिव्वान भविस्सति) (p 114, Mahaparinibbana Suttam)

26 Vide p 113—Dighanikaya (Mahaparinibbana Suttam) "ma Bhante Bhagava Imasmim Khuddka nagarake, Sakha nagarake Parinibbayi. santi Bhante annatani mahanagarani sejyathidam champa, rajagaham, Savatthi, Saketam, Kosambi, Varanasi, Ettha Bhagava parinibbayatu, Ettha vahu Khattiya mahasala, Brahman mahasala, Gahapati mahasala Tathagateabhippasanna Te Tathagatassa Sarirapujam Karissanti" ti (मा भन्ते भगवा इमास्मि खुद्दक नगरके साखा नगरके परिनिव्वाइ ' सन्ति भन्ते अञ्ञतानि महानगरानि सेयाथिद च पा राजगह सावत्थि साकेत कोसम्वि वाराणसी एत्थ भगवा परिनिव्वायतु । एत्थ वहुक्षत्तिय महाशाला ब्राह्मन महाशाला गहपति महाशाला तथागते अभिपसन्ना ते तथागतस्स सरीर पुज करिस्सन्तिति ।)
(mahasala—Resting place)
I Champa—near to Bhagalpur, (Bihar), II Rajgriha—Rajgir North to Gaya, III. Sravasti—in Gonda District of U P where the river Rapti enters to the plane IV Saketa—near to Sravasti, V Kosambi (Kousambi) 38 miles up from Allahabad on the bank of Yamuna, VI Varanasi —Kasi

27. "In the account of Buddha's death Ananda mentioned six great cities where it would be more fitting for Buddha to pass away, but Kapilavatsu is not one of them'. (p. 20. The Life of Buddha by E J Thomas)

mention the name of Kapilavastu in this connection. If Kapilavastu was so near to Kusinagar, Ananda must have suggested to Buddha to go to his birth place for courting death And this would have been quite natural too In all ages and all races every one ardently desires to die in one's native place

In replying to the question of Ananda, Buddha did not speak of Kapilavastu He simply gave an evasive reply that Kusinagar gained its name and importance as the capital city of Kusabati from very ancient times, and here the King Sudarsana had gained name and fame etc[28]

The circumstances mentioned above lead us to doubt that Kapilavastu, the birth place of Buddha, was situated in the Himalayan region

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28 1 Ranno, Ananda, Mahasudassanssa ayam Kusinara Kusavati nama Rajadhani ahosi (रञ्ञो, आनन्द महासुदस्सनस्स अय कुसिनारा कुसाबति नाम राजधानी अहोसि ।) (P 113, Mahaparinibbana Sutta)

2 It is a fact of surprising coincidence that the great poet Kalidasa in his Historical epic 'Raghuvamsa' has described this king Sudarsana as the descendant of 'Kusa' in the city of Kusavati and his brother 'Laba' in the city of Saravati (Vide Kalidasa's Raghuvamsa—canto—15, sloka—19 .

The Genealogies

Rama	Khemadhanwa	Bajranabha	Brahmistha
Kusa, Laba	Debanika	Sankhana	Putra
Atithi	Ahinagu	Byusitaswa	Pusya
Nisadha	Pariyatra	Biswasaha	Dhruvasandhi
Nala	Sila	Hiranyanabha	Sudarsana
Nabha	Unnabha	Kausalya	

(Sute sisaveva Sudarsanakhye. Raghuvamsa—18 canto)

Sudarsana was such a genius that, he had become conversant with the knowledge of the science of Administration (Dandaniti) even before he could learn to write on slate (Aksharabhumika), "Nyastakshara makshara Bhumikayam kartsena gruhnati lipim nayavat'.

CHAPTER-TWO

THE KAPILESWARA STONE INSCRIPTION

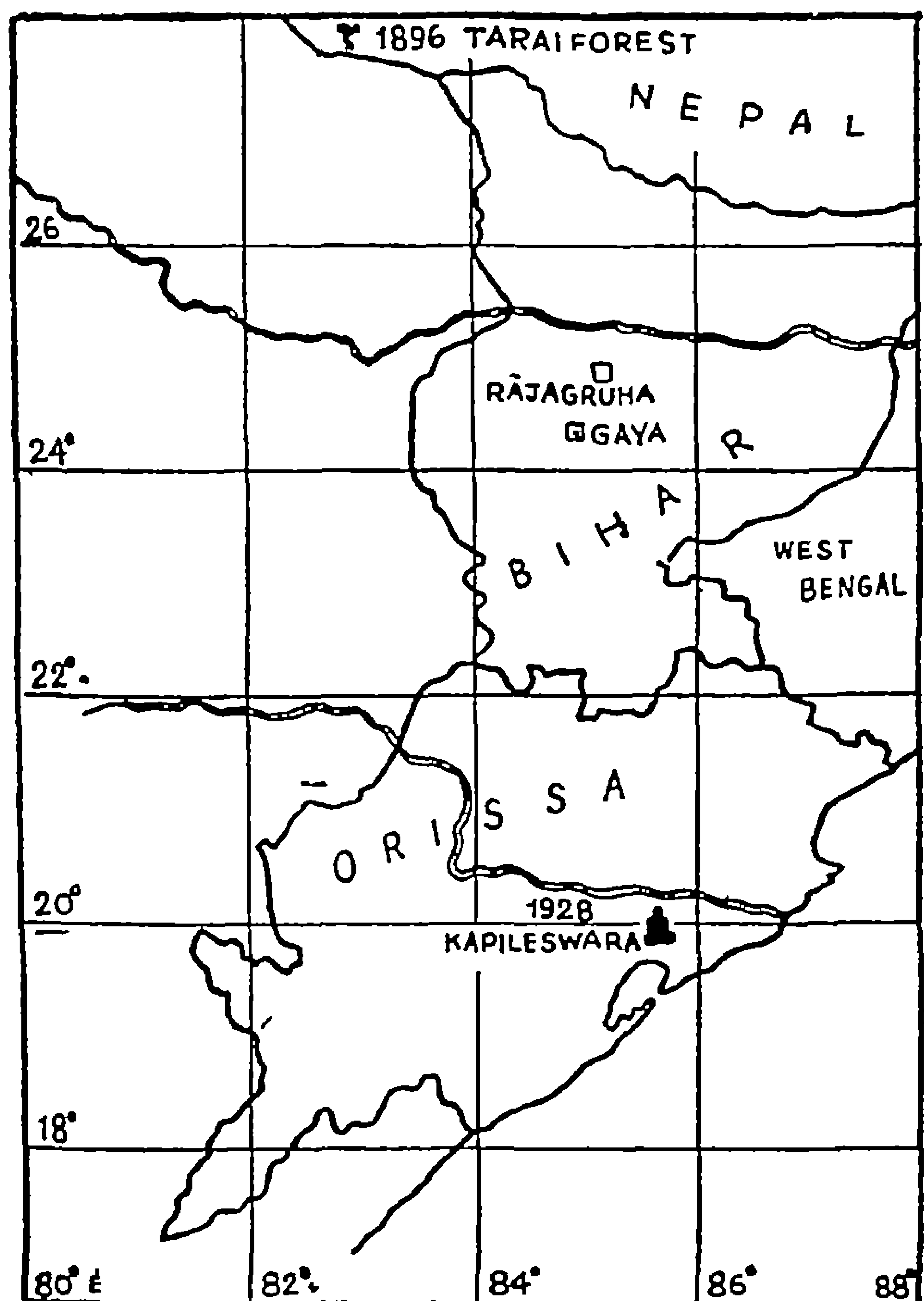
In the month of March 1928 a stone inscription like that one found in the Tarai region was also found in Kapileswara, a village one mile away from Bhubaneswar, the present capital of Orissa State This Kapileswara inscription deals with the same subject as the Tarai inscription But a noteworthy and significant characteristic not to be found in the Tarai inscription is there in the inscription of Kapileswara, and this is of paramount importance to decide the genuine character of Kapileswar inscription.

Regarding this inscription in an article 'The Lumbini pilgrimage record in two inscriptions' in the volume—V of the Indian Historical Quarterly (1929), it is described :

"The Kapileswara copy, first brought to public notice by Mr Harenchandra Chakaldar of the Calcutta University was procured about March 1928 by Mr Birendranath Roy for his museum at Puri from a farmer of the village of Kapileswara, situated nearly a mile to the south of the famous Lingarja temple at Bhubaneswara The farmer had found the inscribed stone slab set in the mud wall of his hut This is all the information which Mr Roy and others could gather from him"[29].

Regarding this stone slab, Dr Harekrishna Mahatab has written in his 'History of Orissa' —A contractor named Birendranath Roy had established a museum at Puri in 1928, and placed many statues, images and stone inscriptions there collecting them from Bhubaneswara and adjacent areas of Cuttack, But later on

29 PP 728-753, The Indian Historical Quarterly (1929), Volume—V,



The map showing the two places where from the birth plates of Buddha were discovered.

Plate V

these articles of this museum were sold to the Ashutosha Museum of Calcutta.[30]

So now-a-days this inscription can be found in the Ashutosha Museum annexed to the Calcutta University

A lot of discussions regarding this stone inscription had been made in Orissa But that could not be propagated properly among all the historians of India To the utter misfortune, nothing has been informed to the historians of the World and to the Buddhist authorities regarding this stone inscription Still this stone inscription is in oblivion despite its discovery after 2177 years of its erection by Asoka But the author hopes the truth must come out at some time or other [31]

The different dimensions of this stone plate are as follows—

Length	1 feet 7 inches
Breadth	1 feet
Thickness	7 inches

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30 Orissa Itihasa (History of Orissa) by Dr. H K Mahataba, p 324

31 The Vatsasas were not followers of Buddha Regarding their ancestors, Manu has written—

Vatsasya hyabhisastasya purabhrata yaviyasa
Nagnirdadaha romapi satyena jagatah sprusah
(8th Chapter, Slokas—116)

वत्सस्य ह्यभिशस्तस्य पुरा भ्राता यवियसा
नाग्निर्ददाह रोमापि सत्येन जगत स्पृश

It means—you are not a Brahmin you are the son of a Sudra Thus being accused wrongly by his younger stepbrother, the sage Vatsa went inside fire, telling—I am a Brahmin and ready to appear in Agni Parikshya Saying this he entered into the fire, but Agni, the god of fire, did not touch a single hair from his body, as truely he was a Brahmin Likewise, despite many attempts to prove this inscription as forged and insignificant, not long after it will be proved to be the only genuine one.

Some authorities say that this is the portion of a large stone, as its upper portion is broken and irregular It had been excavated from the earth as a portion of the pillar But due to the ignorance and carelessness of the excavator, this has become irregular in shape in one side

This stone plate was in the lower portion of the pillar This stone inscription was obtained from the house of a villager, whose house was situated near the boundry wall of the Shiva temple of Kapileswara So the Kapilavastu palace was a great area including the present Shiva temple Asoka, being aware of the fact that Buddha took his birth there, erected the pillar in that particular area

But when by the attack of the fanatic Hindus, that pillar was destroyed and ruined, that place was occupied by the general public Even for example, the pillars at Rajagriha were destroyed and ruined, and temples of Shiva were built there.

After a long time, the broken portion of that pillar has been identified

The lingam (phallus) of the Bhaskareswara temple of Bhubaneswara was proved to be a portion of an Asokan pillar by the eminent historian Mr Rajendralal Mitra in 1880 [32]

The height of the said lingam is 9 feet The circumference is 12 feet 1 inch, and the diametre is 3 feet 10 inches From its huge size it is quite evident that this is not a lingam, but it is a broken portion of the Asokan pillar The temple has been made two storied for the convenience of worshipping and performing the puja rites [33]

For Mr Manmohana Ganguly, a famous architect and historian, it was very difficult to accept this view, because other cogent reasons were lacking in its favour except that the place was a strong-hold of Buddhism [34]

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32 Antiquities of Orissa, Vol II, p 89

33 PP 322-324, Orissa and her Remains, by M M Ganguli

34 P 324, Orissa and Her Remains, by M M Ganguli



Upper Portion



Lower Portion

The Bhāskareśwara Lingam which is really a portion of an Asokan Pillar

Plate—VI



The lion of Kapileswara Pillar

Plate—VII



Bell shaped Asokan Capital of Kapileśwara Pillar

Plate – VIII

On the other hand, after some years Sri B M. Barua assented that this was definitely an Asoka-pillar [35] After disproving many arguments Dr Krushna Chandra Panigrahi (1949) concludes that this lingam constitutes the remains of an Asokan pillar built by Asoka in the capital of Kalinga [36]

The remaining portions of the pillar had been completely destroyed But the bell shaped Asokan capital has been recovered from the north-east corner of an old tank named Asoka-jhara, which is about 2 miles west to the temple of Bhaskareswara and close to the temple of Rameswara [37] Now it is preserved in the Orissa Museum

Some archaeologists are in doubt that as proper polishing is not done, it is not a specimen of Mauryan architecture But this argument has been refused Archaeologist Dr Panigrahi's argument is worth-noting as follows

"The Orissan specimens of Asokan arts have no lustrous polish as exemplified by the elephant figure at Dhauli, and that they exhibit the indigenous characteristics, being the products of the local school of art, executed in local stone [38] Even the Kapileswara stone inscription has got a number of spots, and it is not polished "

The figure of lion was dug out of a pit at a distance of 40 feet from the northern entrance of the Bhaskareswara temple, where it had been mysteriously buried with stone walls on four sides of it [39]

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35 The stump of Asoka s monolith which is being worshipped as a phallic emblem in the Bhaskareswara temple may still bear a copy of M. P. C (Asoka and His Inscription, Part—II, P. 3 by B M Barua)

36. P 29, Quoted in 'Buddhism in Orissa by Dr N K Sahoo from J A S XVII p. 98

37 P. 29, Buddhism in Orissa, by Dr N. K Sahoo.

38 J. A. S. XVII P 100

39. P. 30, Buddhism in Orissa by Dr N K Sahoo.

Dr K Panigrahi, who accepts the sculpture as an Asokan one on the supposition of its indigenous nature of workmanship, assures us that the figure was detached from the original column of Asoka by the 5th century A D when, according to him, it received on its body the two short lines of Brahmi inscriptions, and that the chisel marks on it indicate the attempts of breaking it into pieces by the fanatic Saivas, who transformed the Buddhist column into a Siva lingam [40]

On further study Smt Debala Mitra could mark that such a pillar was built for the purpose of Siva lingam But her statement does not appear to be convincing, because the antagonists of Buddhism probably had broken the pillar and had set the top to the ground on an 'arghya patta' and the broken lower part which is specious at the top The Arghya Patta, as the states, is the Sakti of the lingam and the lingam is nothing but the broken pillar placed in an upset manner Again she states that "the broken top of the pillar was evidently brought from elsewhere near or far" This seems clear that she accepts that as a pillar, particularly for which she has to quote so many authorities and to dig the ground [41]

It is crystal clear that this was the pillar which contained the Kapileswara stone inscription Before the discovery of the stone inscription of Kapileswara and even after its discovery, the historians and archaeologists are in unnecessary doubt about its genuineness But it is quite evident that the Kapileswara plate was within the pillar (Shila bikrut Bhitta Karita-Shila stambha eva utsarpitah) That is, (Asoka) inserted the stone inscription and erected the stone pillar

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40 P 31, Buddhism in Orissa by Dr N K Sahoo.

41 J A S volume—I No 1, 1959, P 2 It is thus found that many figured monuments of Buddhism have now become Hindu fetishes, and that the pillars erected long ago by Asoka, to keep alive the memory of his edicts, are now transformed into lingas (P. 271 Religions of India by A. Barth.) (A. Cunningham, Archaeological Survey i 67. 74, and corpus Inscript. Indicarum PP. 40-41.)



Lower part of the Bhāskaresvara lingam, which is really a part of an inverted Asokan pillar (Published in J.A S Vol. I. No. 1 (1959)

Plate—IX

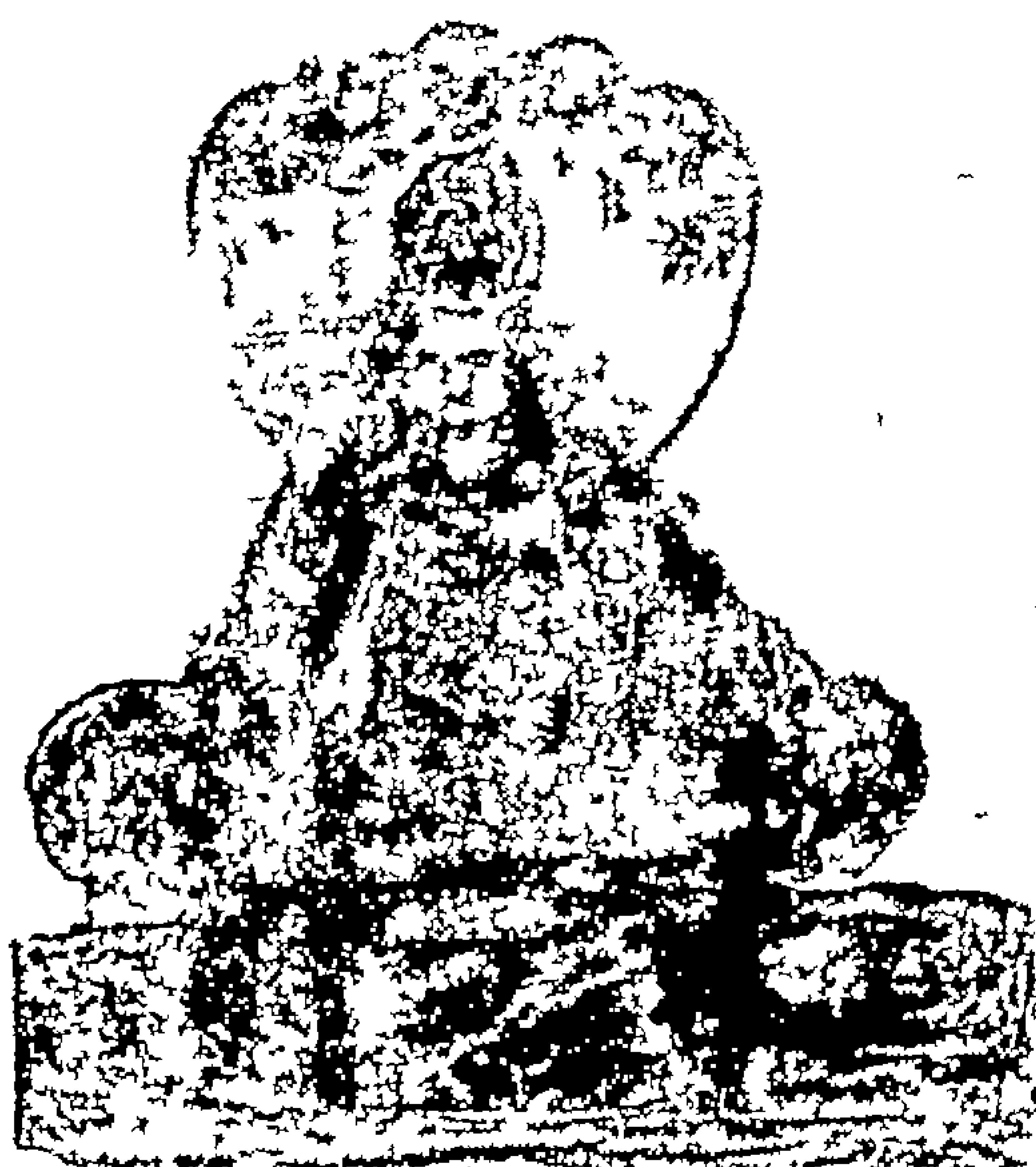




The image of Buddha
obtained from the
premises of the
Kapileśwara temple.

It was with the ruins
of the stupa

Plate—X Page 13





The image of
Buddha with prote-
cting Naga images-
found in the place
close to Kapile-
śwara.

Plate—XI Page 15

Therefore the pillar was in the same place where the inscription was present So the apprehension that this pillar was at Dhauli is quite a baseless argument Besides, as the Linga formed out of a piece of the original Asoka-pillar is named Bhaskareswara, certainly it had connexion with Buddha, because of the fact that Buddha is frequently designated as 'Arkabandhu' and 'Adityabandhu' As the lingam was converted from the broken pillar containing Buddha's whereabouts, the name Bhaskareswara was given to the lingam[42]

The stupa which was present near the Kapileswara temple before was destroyed completely But in 1926 Professor Radhakumuda Mukherji first discovered the corner post of a railing, a few yards to the north of the Bhaskareswara temple and this gave rise to the suggestion that the site of an ancient stupa must be existing somewhere near about the spot[43] Even a Buddha image has been found in the broken portion of it

Most probably the sectarian rivalry had shifted the different portions of the pillar and the stupa from the Kapileswara area Still some fragments were left Indiscipline is a common factor when some destructive work starts The different remnants which have been discovered along with the stone inscription from Kapileswara have been preserved in the Ashutosha Museum in Calcutta Recently Dr K C Panigrahi could discover another railing post from the same site about 375 feet to the north of the northern door of the Bhaskareswara temple, and it is now lodged in the Orissa Museum at Bhubaneswara[44]

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42 Bhaskareswara means the Lord of the solar god. The names 'Arkabandhu' 'Adityabandhu' and 'Bhaskareswara', although attributed to the Sun-god, are also used as the names of the Buddha. (P 325 Orissa and her Remains)

43. P 32, Buddhism in Orissa by Dr N K Sahoo

44 P 32, Buddhism in Orissa By Dr N. K. Sahoo

The discovery of the railing fence and the suggestive evidence of gateways indicate the existence of a stupa in the vicinity of modern Bhubaneswara (i e. probably in Kapileswara)[45] Even the name Bhubaneswara is derived from one of the names of Lord Buddha The place Devadaha where Maya Devi gave birth to Buddha in a forest of sal trees while on the way to her father's house, is no other than the present Bhubaneswara One of the names of Buddha is Bhubaneswara[46]

Truly speaking the region around Khandagiri and Udayagiri of Bhubaneswara is a Buddhist area But due to the interference of the Jainas, this area is known as a Jaina area But it is also amazingly true that the place where one can find a Buddhist architecture or sculpture is also connected equally with the Jaina culture. This has been proved for example in Saranath or Bodhagaya But from the sculpture of Khandagiri and Udayagiri, it is quite evident that this was purely a Buddhist region[47]

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45 P 34, Buddhism in Orissa by Dr N K Sahoo

46. In the Buddhist literature, Lord Buddha is named as Nath, Jagannath, Lokanath, Jeena, Bhubaneswara etc. (Vide—'Jagannath Swami'—an article in Oriya by Shri Prahllada Pradhan, the Ex-Professor in Sanskrit of Utkal University and the former Professor of Sanskrit, Peking University, China This article was published in the monthly 'the Paurusha (Oriya)—2nd year, 2nd issue, 1969).

47 One of the famous historians, M N Ganguly in his 'Orissa and Her Remains has written as follows—

1. In the Swargapuri cave, it is engraved that the Buddhist monks are discussing religious matters together P 45)
2. In the Jayavijaya cave, a pujarini (woman worshipper) is worshipping the Bodhidruma (the tree where Buddha was enlightened) (P 44)
3. In every layer of the Rani Gumpha (The queen s cave) one can see the specimen of Buddhist sculpture engraved beautifully (P 39)

So it is needless to say that Bhubaneswara was a famous seat of Buddhism[48]

Before the independence of India many remnants and fragments of Buddhist sculpture were scattered in different areas of Bhubaneswara But after independence they were collected and were kept in the Orissa Museum

This stone inscription of Kapileswara should have drawn the attention of all scholars Although this matter was published in the Historical Quarterly Volume-V, still what to speak of the world, it could not be propagated even in India

It has been told that a number of Naga images, made many years before Christ, had been discovered from this place[49] So it is more appropriate to attribute it as a Buddhist site Besides Kapileswara and Kapilavastu, the adjacent Lembai and Lumbini are so much related with each other not only in name but also in Buddhist literature and culture that there are some of the finest historical proofs to conclude that Buddha was born in this area

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48 It is a great surprise that Bhubaneswara station was called Buddheswara some years ago Now also, the colony, school and post office of that area are named in the name of Buddheswari

49. For an example, a Naga image in the shape of an umbrella covering the Buddha image can be found now in the east of the Brahmeswara temple which has been laid n a prostrated position

CHAPTER-THREE

A COMPARATIVE STUDY OF BOTH THE INSCRIPTIONS

It is quite needless to discuss any thing more about the Tarai stone inscription, as a mass of literature relating to it (whatever may be their interpretation—wrong or vague, probable or improbable and fictitious) have been produced in the mean time. But in the next chapter, a vivid study of the Kapileswara inscription will be done It is hightime now to have a comparative study of both the inscriptions

The Kapileswara inscription has 6 lines. The language is Prakrita The script is old Brahmi Only the name of the scribe has been written in Kharostri script The 6 lines are as follows

1 Devanapiyena piyadasina lajina vi
देवानपियेन पियदसिन लाजिन वि

2 Sati bhisitena agacha mahida Budhe jate
सति भिसितेन आगाच महीद बुधे जाते

3 Sakya muniti sila bigadabhiha kalapi
सक्यमुनीति सिला विगडभीचा कालापि

4 ta sila thabhe ba usapapite Hida bhagavam
त सिला थभे ब उसपापितेहिद भगव

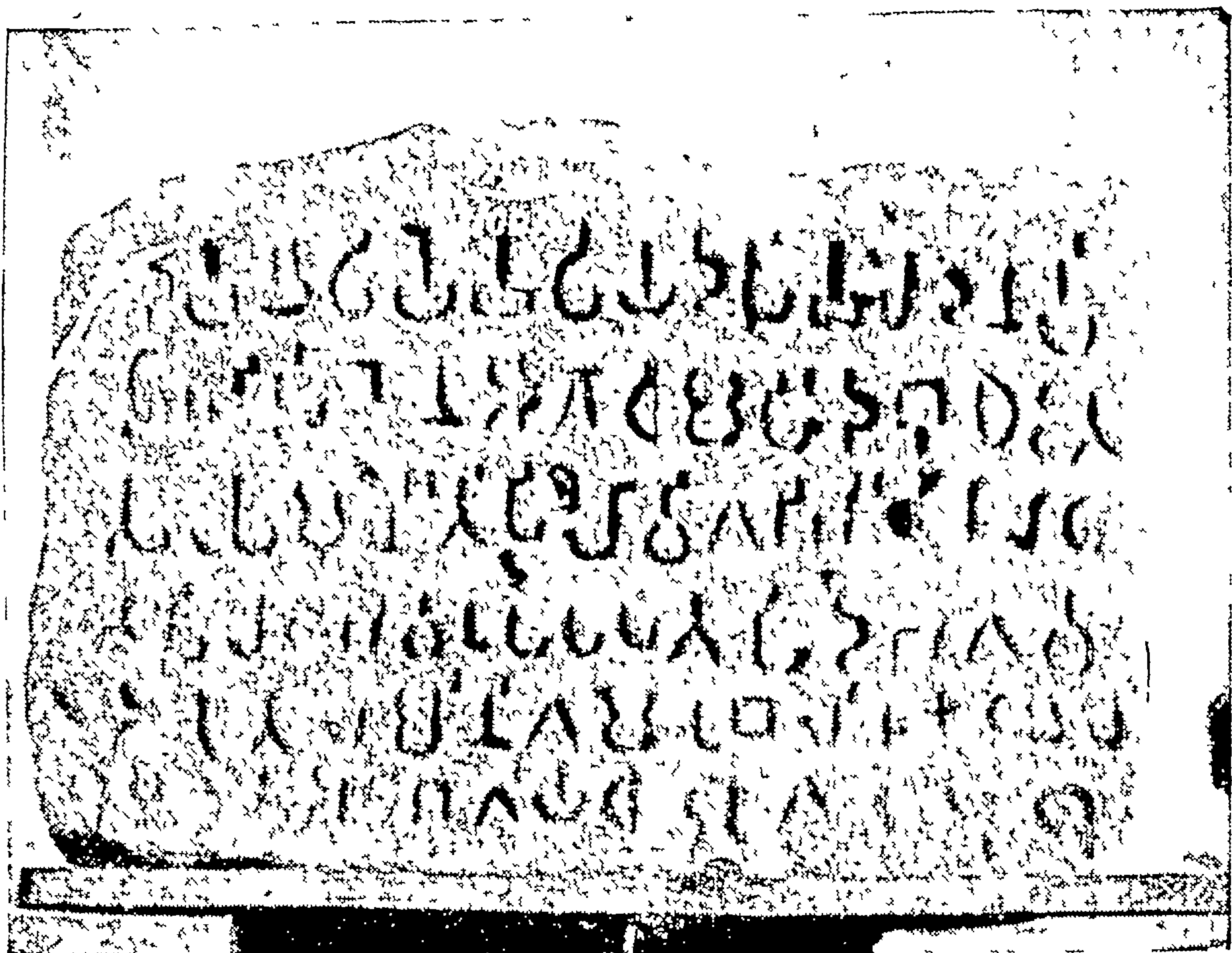
5 jateti Lummini game ubalike kate ilam
जातेति लु मिनि गामे उबलिके कटे इ ल

6 vuthe 200 40 athabhagiye cha Yandrachu
बुथे २०० ४० अठ भागियेच यन्द्रचु

The Kharostri script 'Yandrachu' will be read as 'Chundraya' [50]

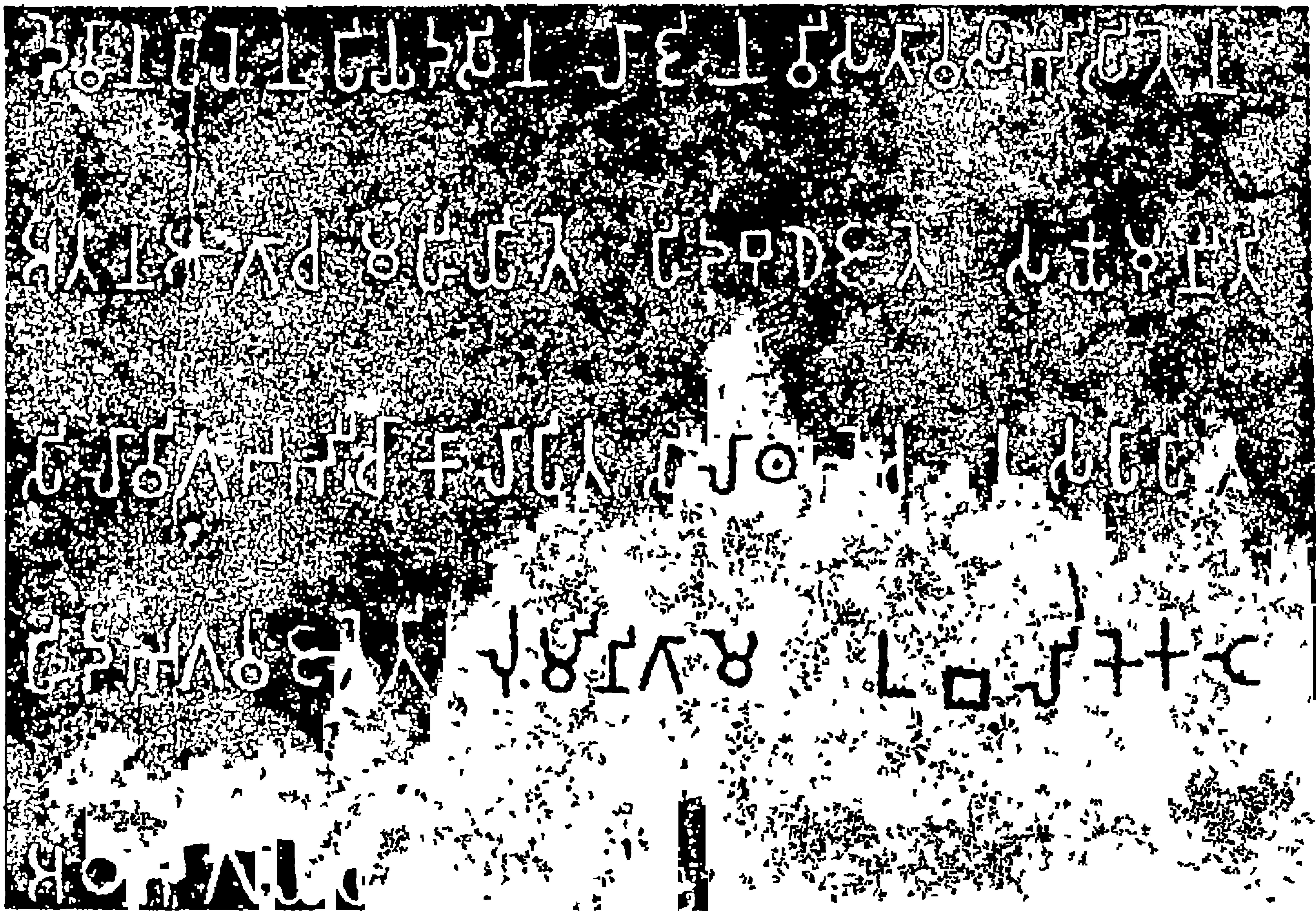
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50. P 752, The Indian Historical Quarterly. Vol. V—1929 'Sakyamuni —See Chullavagga (Suttanipat, p 301).



Kapileswara Pillar Inscription

Plate—XII



Tarāi Pillar Inscription.

Plate—XIII

The Sanskrit text of the inscription

1. Devanampriyena priyadarsina rajnya vim
देवानाप्रियेण प्रियदर्शिना राज्ञा वि
2 satyabhisiktena agatya mahitam Buddhah Jatah
शत्यभिषिक्तेन आगत्य महित बुद्ध जात
3. Shakyamunih iti silavikrutabhitta kari
शाक्यमुनि इति शिलाविकृतभित्ता कारि
4 ta silastambhah eba utsarpitah. Iha bhagavana
ता शिलास्तम्भ एव उत्सर्पित । इह भगवान
5. jatah iti Lumbini gramah udbalikah krutah ila.
जात इति लुम्बिनी ग्राम उद्वलिक कृत ईल
6. byuste 240 astabhagikah cha Chundrayah
व्युष्टे २४० आष्टभागिक च चुन्द्रय·

The meaning is—"In twentieth year of his coronation Piyadarsi, the beloved of the gods, offered his worship here as Buddha the Sakyamuni was born in this place Then he disfigured the stone or engraved the inscription in the stone Then he erected the stone pillar"

"As Lord Buddha was born here, he exempted the Lumbini village from the payment of tax Ubalika (उवलिक) Udbalika (उद्वलिक) 'Ud' (उद्) means to give up and 'vali' (वलि) means 'tax'. He did it in the ila (ईल) (worshipful) 240 Abda (अव्द) (Buddhist era) Prior to it 1/8th taxation was in vogue Chundraya (चुन्द्रय) (The script writer) 51

The Tarai stone inscription is written in five lines The language is Prakrita The script is old Brahmi

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51 This is the explanation made by historian Pandit Banambara Acharya, Vidya Bhusan, Sahityacharya

The text of the inscription is as follows :

1. Devanapiyena piyadasina lajina visati vasa bhisitena
देवानपियेन पियदसिन लाजिन विसति वसा भिसितेन
2. atana agacha mahiyite hida Budhe jate Sakyamuniti
अतन आगाच्च महीयिते हिद बुधेजाते साक्य मुनीति
3 sila vigadabhicha kalapita, silathabhe cha usapapite
सिला विगडभीचा कालापित सिलाथभे च उसपापिते
4. hida bhagabam jateti Lummini game ubalike kate
हिद भगवं जातेति लूंमिनि गामे उवलिके कटे
5 athabhagiye cha.
अठभागिये च ।

The Sanskrit text of the same :

1 Devanam priyena priyadarsina rajna vimsativarse bhisiktena
देवाना प्रियेण प्रिय दर्शिना राज्ञा वि शतिवर्षाभिषिक्तेन
2. atmana agatya mahiyitam iha Buddhah jatah Sakya-munih iti
आत्मना आगत्य महीयित इह बुद्ध जात श्राक्यमुनि इति
3. sila vikrta bhitta karita, sila stambhah cha utsarpitah.
शिला विकृत भित्ता कारिता शिलास्तम्भ च उत्सर्पित
4 iha bhagavana jatah iti Lumbini gramah udbalikah kautah
इह भगवान जात इति लुम्बिनी ग्राम उद्वलिक कृत
5 asta bhagikah cha [52]
आष्टभागिक च ।

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52 Asoka s Edicts, p. 123, pp. 149 & 150, Asokan Inscriptions by Radha-govinda Basak

The meaning is as follows

Priyadarshi, the beloved of the God, in the 20th year of his reign, came himself to worship here as Buddha the Sakyamuni (साक्यमुनि) had taken his birth here. He disfigured the stone or engraved it He erected the stone pillar As Lord Buddha had taken birth here, he exempted the tax from this Lumbini village Only 1/8th of total was taken as tax before

According to some authorities, while a comparision is done between these two inscriptions, want of clarification and absence of some words are found in the Kapileswara inscription. For example, instead of 'in the 20th year of reign' there is 'in 20', he reigned This vasa (वसा) or varsa (वर्ष) (i e year) is not present in the Kapileswara inscription

Besides, instead of Atana (अतन) agacha (आगा च) (came himself) there is agacha (आगा च) (came)

Mahiyite hide (महीयिते हिदे) (i e. worshipped here) is replaced by mahida (महिद) (i e 'ite' (यिते) and 'hi' (हि) are absent)

Thus the above 8 letters of Tarai inscription are missing in the Kapileswara inscription But some additional letters like 'ila' (इल) (i e to worship), 'buthe' (बुथे) (i e era), 240 (i. e number), and Chundraya (चुन्द्रय) (the name of the scribe) are present which totally numbers 8 So when these 8 additional letters are added, the number of letters in both the inscriptions remain the same (i e 90 each) There must be some truth in this similarity

The 8 letters which are present in the Tarai inscription, but are absent in the Kapileswara inscriptions, are not so essential or noteworthy But the additional letters which are present in the Kapileswara inscription have some significance [53]

53 The Kapileswara copy seems to have a unique importance in the whole set of Asokan inscriptions For here for the first time we have a lithic document where we find along with the mention of Asoka's regnal year (visati-

As the word 'ila' (इल) is used in case of worship (vide Rig Veda),[54] here it means 'to worship Buddha'.

Again, 'buthe' (बुथे)—it indicates an era, (e g byusta (व्युष्ट) word in 'Artha Sastra' (अर्थ शास्त्र) of Kautilya) or the Buddha era as suggested by Mr. Buhler [55] This was an era which was in vogue from the date of his Mahaparinivana or great demise From this inscription of Kapileswara, it is quite evident that Asoka had installed this inscription with the pillar, 240 year after the death of Lord Buddha Again Chundraya, the name of the scribe is present in the Kharostri (खरोष्ट्रि) script, which is written from right to left This is also one of the specialities of this inscription

The mention of the era and the name of the scribe add special significance to the inscription of Kapileswara But some letters if they are found to be defective are due to the scribe, who was a person acquainted with the Kharostri Language.

But the cause of this difference will be discussed in the last chapter of this monograph. The doubt regarding the defects in the scripts is correct (A) visati vasabhisitena (vimsati varsa-bhisiktena) is a correct representation as well as the visati bhisitena (विसति भिसितेन) (vimsatyabhisiktena) (विशत्यभिषिक्तेन) is also a correct use Because "in the year of his 20th coronation" is not incorrect (B) atana अतन agacha आगाच atmana agatya आत्मना आगत्य i e (he) came himself or only agacha (आगाच) (i e came) both are correct So the absence of atmana (आत्मना) or himself does not make the sentence incomplete Only the grandeur of the sentence is lost.

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bhisitena) (विसति भिसितेन) an enigmatic expression vuthe 240, preceded by the word 'ila' (इल) hitherto unknown in the inscriptions of Asoka. (Indian Historical Quarterly, Vol V)

54 'Agnimile' (अग्निमिले)—R Veda—1—1—1—(Ila stutou)

55. See Hultzsch, Inscriptions of Asoka, p 169

(C) mahiyite (महियिते) hida (हिद) mahiyitam iha (महियित इह) i e. (he) worshipped here is represented in the Kapileswara inscription as 'mahida' (महिद) (i e worshipped) The use of 'mahida' is found in the sanskrit literature for worshipping purpose, e g mahiyyamana (महिय्यमाना) in the meaning of worship (Mahiyyamanna bhabatati matram (महिय्यमाना भवताति मात्र (Bhatti) भट्टि[56] The similar use is also seen in the Upanisad Besides the 'da' (द) of 'mahida' (महिद) can be 'tam'(त) in the sanskrit So the meaning of 'mahitam'(महित) is 'honoured' or 'worshipped' So both 'mahiyite hida (महियिते हिद) and 'mahida' (महिद) are correct uses

In these circumstances only the Tarai inscription is more aristocratic and grand than that of the Kapileswara When the king himself writes, naturally the aristocracy is lost. But when some body writes for the king grandeur and aristocracy are added to it But it has been proved that the inscriptions of Asoka were from his own dictation (vide the 14th Edict of Asoka)

On the basis of discrepancies these and so called mistakes, (in October, 1928, in the Bengali monthly 'The Pravasi') the Bengali historian Shri Ramaprasad Chand declared the Kapileswara stone inscription as a forged one But he never cared to look into the peculiarities of this inscription like 'Chundraya', the name of the scribe and the era referred to Shri Chand considering the Tarai inscription to be the genuine one made a comparative study of both and pointed out that in the Kapileswara inscription there were orthographic mistakes, dissimilarity of the letters, etc But my argument against his assertion is as follows.

Shri Chand has read the 'devana' (देवान) of this inscription as devana (देवाण) But that cannot be 'n' (ण), because during the

56 Stri pumanityanasthaisa vruttam hi mahitam satam (mahitam-sarvada pujyam—i. e. worshipped always) 12-6 Kumara Sambhavam by Kalidasa. स्त्री पुमानित्यनास्थैसा वृत्त हि महित सता (महित —सर्वदा पूज्य)

time of Asoka, the Brahmi 'na' (ण) was written like the English letter 'I'. But in the said word and letter there is no transverse line above the vertical one So it is definitely 'na'. A vertical line which is present to its right is not the same line as expected, and such lines are abundantly found in the different places of the inscription But these lines have no relation with the original letters After all these lines are not carved in the stone. These lines might have been caused just at the time of polishing

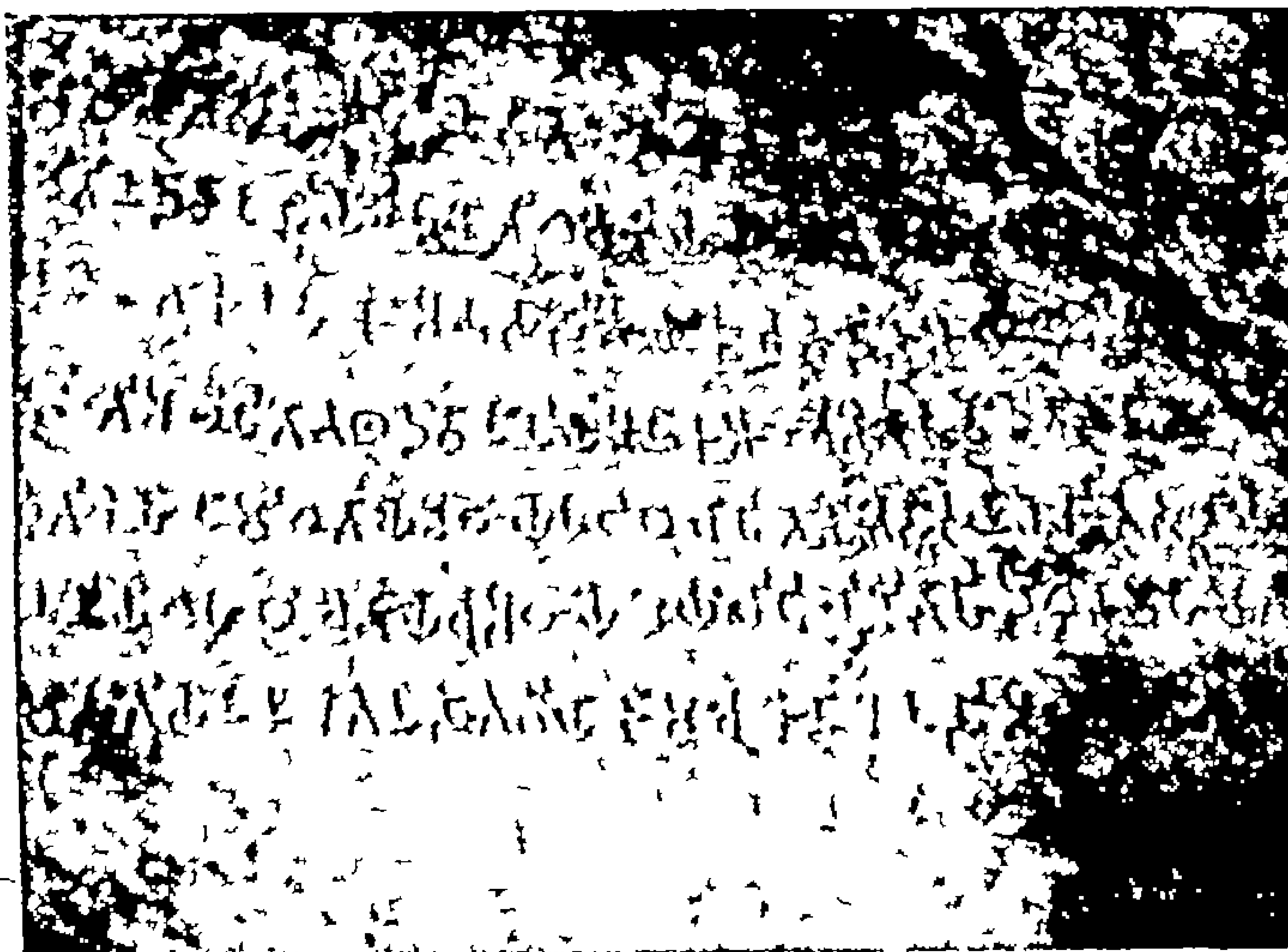
He has read the 'pïyena' of this inscription as 'phiyena' This is also his misreading The difference between the Brahmi 'pa' and 'pha' is that—when the curved line of the letter which goes to the right side traverses inside and bends, then 'pa' becomes 'pha' But there is no curve as described. So it is 'pa'

The 'Sayamuniti' (सयमुनीत्ति) in it must be 'Sakyamuniti' (साक्यमुनीत्ति) Because all the 'ya's present in this inscription are alike e. g 'piyena', 'piyadasina', 'bhagiyecha' (भागियेच) etc So it is not 'ya', as in the other inscription it is represented as 'kya' But the transverse line has not been carved by the carver by mistake. Besides in some other inscriptions the 'ya' has a lower circle, but here it is devoid of that As Asoka had built this inscription after 12 years of his massacre, it is quite natural and expected that mistakes were unavoidable

Besides the mistakes relating to matras (strokes and signs) as referred to by Chand are natural as the Kapileswara inscription had been written by a scribe versed in Kharostri script

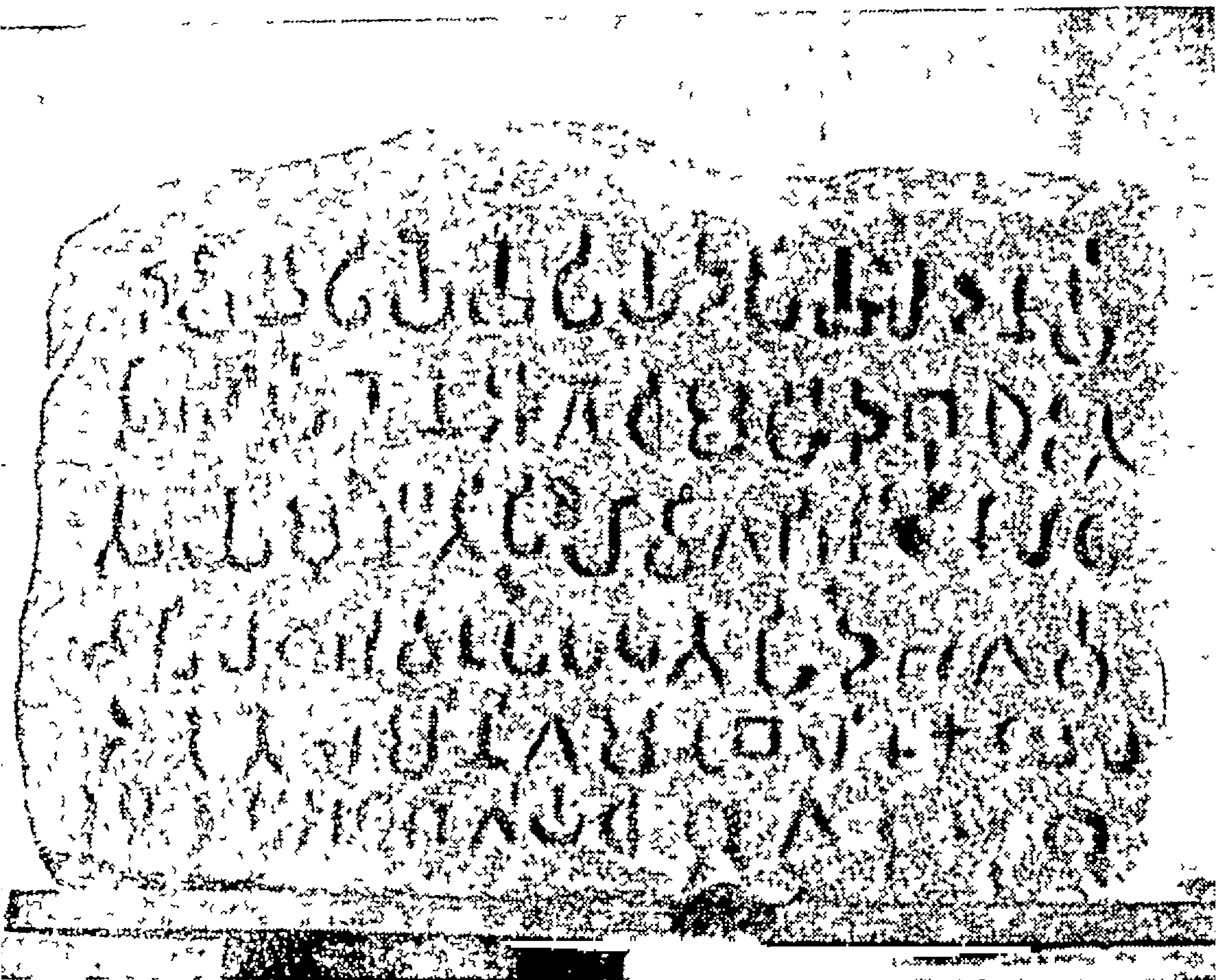
Therefore words like 'Budhajata' and 'Kalaphita' are to be taken as 'Buddhejate' and 'Kalapita'

There is no 'a' (आ) sign in the letter 'la' (ला) in the word 'silathave' (सिलाथवे) This is most probably due to the mistake of the scribe Instead of 'silathave 'cha' there is 'silathave 'ba' in



Dhauli Edict

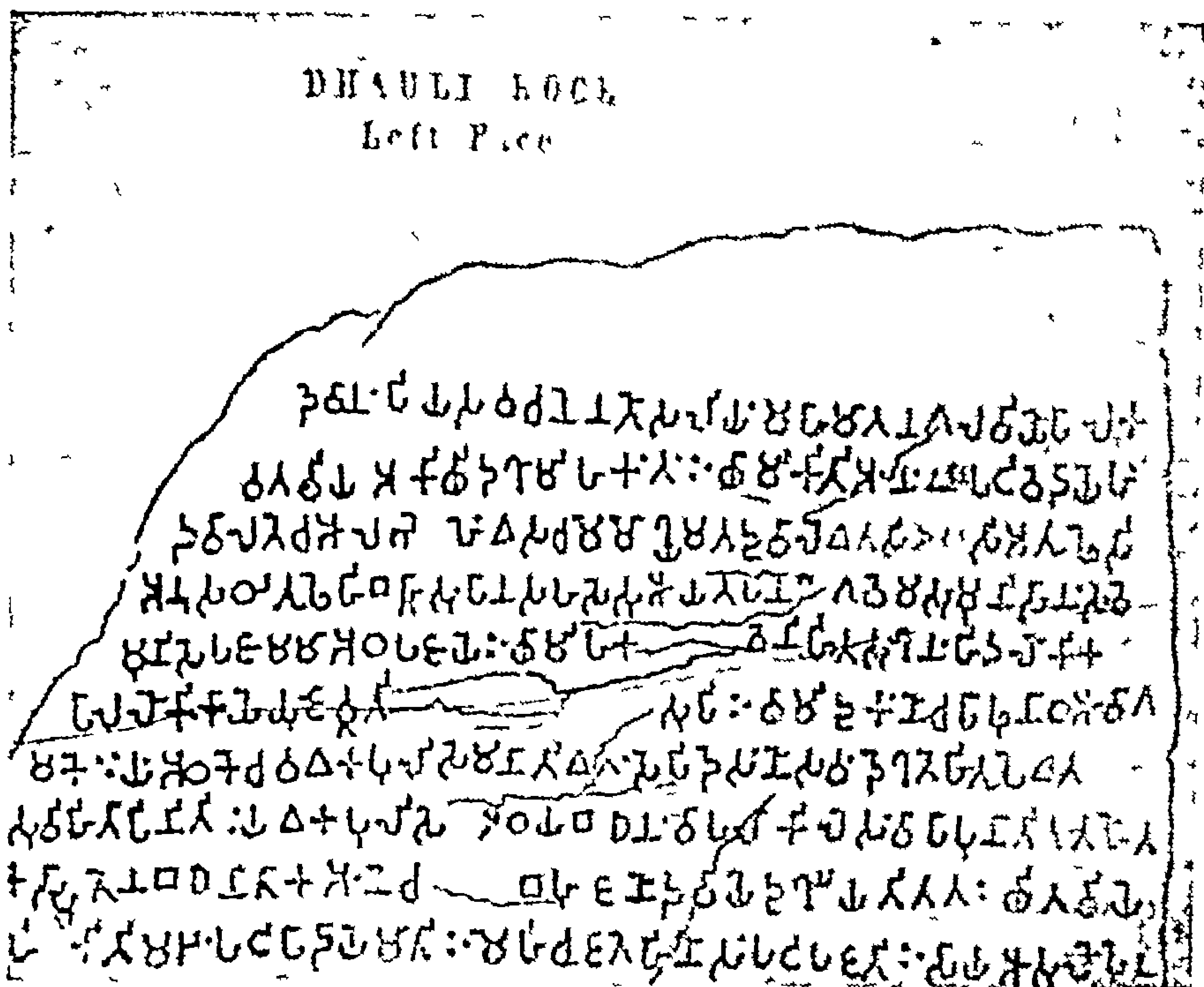
Plate—XVI



No 1 Kapiḷeśwara Pillar Inscription

1 De va na pi ye na pi ya da si na lā ji na vi
2 Sa ti bhi si te na ā ga ca ma hi da Bu dhe jā te
3. Sā kya mu ni ti si lā bi ga da bhi cā kā lā pi

Plate—XIV



No. 2 Toşali Edict

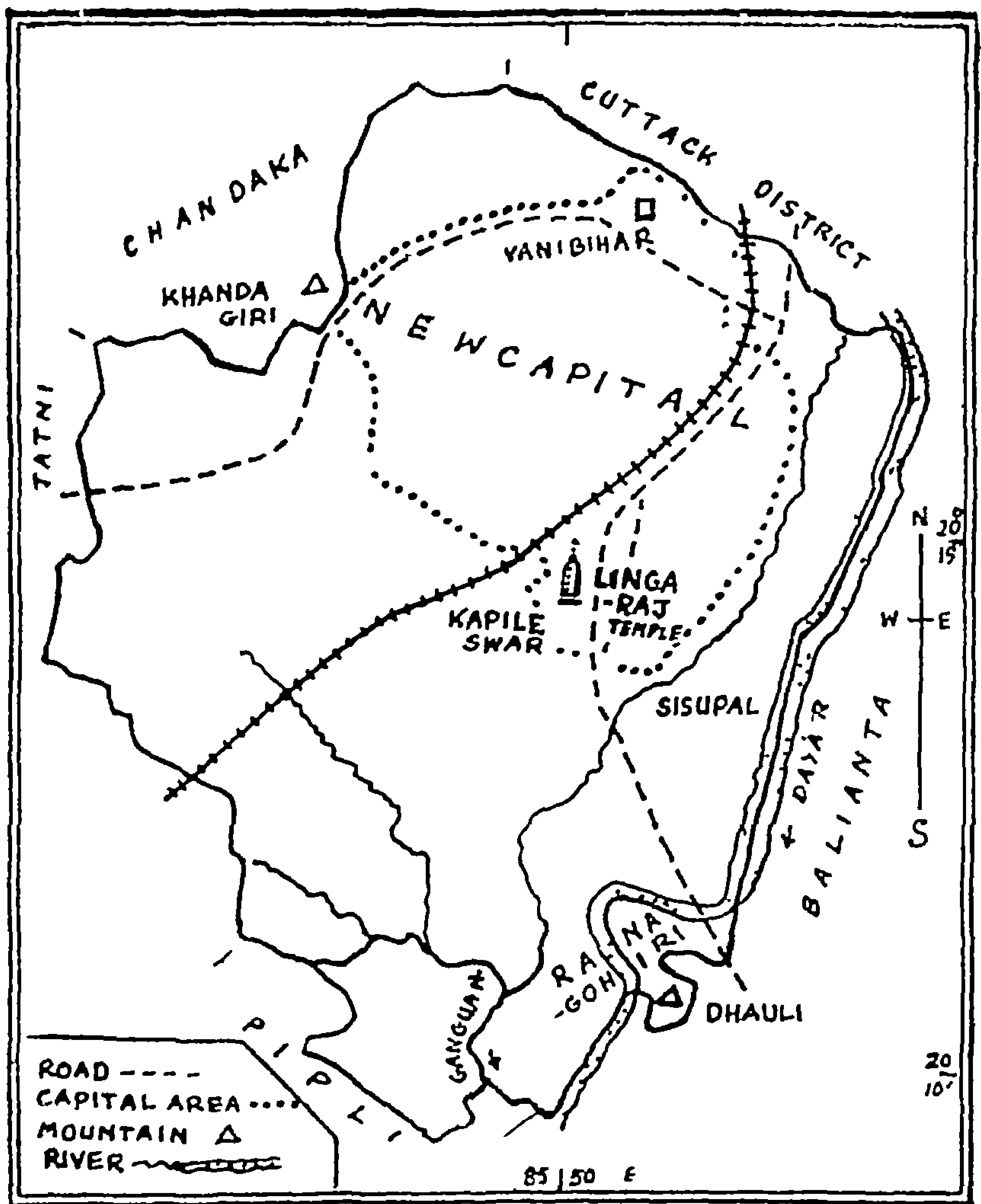
The similarity of the scripts of Kapileśwar birth plate (No 1) with those of the Toşali edict (No 2) can be proved by taking examples of the letters 'ya', A' and Ā No difference is seen in many scripts

1 De vā nam pi ya sa va ca ne na To şa ḷi yam ma hā mā ta na ga la vi yo pā la ka

2 Va ta vi yam Am ki ci da kha mi ha kam tam i chā mi ki nti a nam pa ti ve da ye ham

3. du bā la te ca ā la bhe ham esa ca × × ×

Plate—XV



The map showing Dhauli and Kapileswara areas.

Plate XVII

the Kapileswara inscription But it is not incorrect Because 'cha' is a joining preposition and 'ba' is used as a rhetoric prefix in finishing a line

Besides further proofs in this respect are—

1 A Kharostri scribe who was not apt in writing Brahmi (ब्राह्मी) letters, had written it So the mistakes were unavoidable.

2 This inscription has great similarity with the Jaugarha (जउगढ) and Dhauli (धउलि) inscriptions of Orissa

3 As the style of engraving the inscriptions in Orissa is similar with that of the south India, it has got similarity with the Eragudi and Brahmagiri inscriptions of South

4 An inscription cannot be declared to be forged due to the mistake of a scribe. Because Asoka had himself declared—

'Ata kichi asamati likhite disa ba samkhaya,
अत किछि असमति लिखिते दिषा वा सखाय,
Kalanam va alochayatu lipikala paladhena va'
कालन वा अलीचयतु लिपिकल पलाधेन वा।

i. e. the mistake of the scribe should not be taken note of. Besides some license should be given due to the peculiarity of the region[57].

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57. A. Tatra ekada asamatam likhitam asa desam ba sacchaya Karanam ba alochetpa, lipikara paradhena ba. (Tatra ekada (kinchit) asamaptam likhitam syat desam ba sankhyaya, Karanam ba alochya lipikara-paradhena ba.

तत्र एकदा असमात लिखित अस देस व सछाय कारण व अलीचेत्पा लिपिकरापराधेन वा (तत्र एकदा (किंचित्) असमाप्त लिखित स्यात् देश वा सख्याय, कारण वा आलोच्य लिपिकरापराधेन वा ।)

B. If some there of are written incompletely (it is so) because of the locality, or in *consideration of the object, or by the fault of the engraver.* Rock Edict-14. (PP. 106-107. Asok's Edicts)

5 The dissimilarity of the letters is abundantly seen in the Girnar, Khalsi and Jaugada inscriptions For example, in the Girnar inscription, the letters 'i' (इ), 'ja' (ज), 'ta' (ट), 'da' (द), 'na' (न), 'ya' (य), 'ra' (र), 'la' (ल), 'va' (व), 'ha' (ह) etc have different shapes even in the same line[58]

So this genuine inscription of Kapileswara, which has been wrongly represented as a forged one, has been proved to be original and authentic by Shri Mitra

We quote—

"Thus, by whatever tests the Kapileswara record be judged, whether of palaeography, or of orthography, or of the Kharosthi colphon, or of the possibility of multiplication of records, or of the chances of transport, one cannot see eye to eye in respect of the charges preferred against the document"

(Vide-S N Mitra—The Lumbini pilgrimage record in two inscriptions, p 739, I H Q No 5)

58 The palaeography of India. By Gauri Sankara Hirachanda Ojha (1938)

CHAPTER—FOUR

SPECIALITY OF THE KAPILESWARA INSCRIPTION

The subject matter of the well-known Tarai inscription is the same In both the inscriptions it is stated that Asoka exempted the usual 1/8th land revenue from the Lumbini region, where Buddhadeva had taken his birth

It has been proved that Suddhodana, the father of Buddhadeva was the king of the Lumbini region Further proofs can be had from the 6th chapter of this monograph Kapilavastu was the capital of Lumbini There are also many regions now having the names of 'Killa' or 'Durga' (fort), in which many feudatory chiefs or zamindars were present, and still some of them are present But during the Moghul period some of these small rulers were off from their states and these areas turned into 'Praganas' So it is quite natural that Lumbini has been transformed into Lembai Pragana

It was a custom that the cities were exempted from land revenue, because those areas only contained houses and residential areas So exemption of the land revenue from Lumbini indicates that the exemption was from the whole Lumbini area.

When Asoka came to this area 240 years after the death of Buddha, this region had a great change regarding the houses, buildings and roads etc Asoka proclaimed Buddha's birth place as Lumbini, as Buddha was the prince of Lumbini A king or a prince is not described as related to the capital of the kingdom itself. So for Asoka, the great emperor, the Lumbini estate looked as a village In comparison to his vast empire Lumbini was nothing but a village.

Later I have proved that Lumbini was a prosperous land with cornfields So to name it as a village was no misnomer[59].

It has been pointed out already that as there is the name of Lumbini in the inscription, the discoverer of the Tarai inscription has propagated a fancied name 'Rumindei' But the place in the Tarai region of Nepal was every where propagated as Kapilavastu without the least reference to Rumindei And Fa-Hien and Hiuen Tsiang in search of the birthplace of Buddha had been anxious in their search of Kapilavastu But the place in Orissa, wherefrom the Kapileswara stone inscription has been discovered, still bears the name Lumbini in a modified form as 'Lembai' (लेम्वाइ) region[60] Besides, Kapileswara village still continues to exist as the remnant of the capital 'Kapilavastu' The inscription which had been discovered from this village was in the wall of a house, adjacent to the Kapileswara temple. This was the place, where Buddhadeva's first birth rites were performed But as a matter of fact he was born under a Sal tree[61] Before Asoka came to this place, a pillar was made, and in it the sacred bone and ashes (Inscribed vase containing relics) of Buddha were placed and worshipped Asoka selected the real site of the birth

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59. Where the cultivators are independently prosperous and which is situated on land that can be used for fields, is called a grama (ग्राम)
(Su samruddha krisivala. Kshetropayoga bhumadhye vasatih grama sajnika)
(सु समृद्ध कृषिवला । क्षेत्रोपयोग भुमध्ये वसति ग्राम सज्ञीका)
'The Markandeya Purana' by F Eden Pargiter Bibliotheca Indica (A. S of Bengal) page 242; (canto XLIX-47-48)
Yasya grama yasya visve rathasah (Rig Veda 2/12/7)
यस्य ग्रामा यस्य विश्वेरथास· (रुक्बेद)
Grasante-atreri grama janapadah'—'Sayana'.
ग्रसन्तेऽत्रेति ग्रामा जनपदा —सायण ।

60. The O H. R. J. vol III December, 1954

61. Vide chapter-VI, No. 3 (Discussions about Lumbini and Kapilavastu.)



The Kapileśwara Village

1) The place from where the birth-plate of Buddha had been obtained out of the earthen wall of a hut Now it has been converted to a building

Plate—XVIII

place, and erected a pillar there Besides he exempted the land revenue from that area But when Buddhism was completely extinct from this place, the pot which contained bone and ashes, was removed to another place (i e the second and secret place) and the stupa was completely covered through the Shaiva temple It is doubtless that many rocks and other articles of the Buddhist sculpture had been used to build the temples of the Brahmanical religion And especially a portion of the pillar is found utilised in a Shiva temple, and it continues to be worshipped as a lingam Nothing is known about the other portions[62].

During the construction of the Shiva temple, one of the influencial men had occupied the place, where the root of the pillar was present, and built a house, and from that house the birth plate was obtained, which was with the lower portion of the pillar identified later on But 40 years have passed since the inscription had been obtained from the said house, and many changes have come over that house Despite that, the modified form of Lumbini, 'Lembai' which is still present, is a strong proof on behalf of the Kapileswara inscription

The three letters containing the name 'Chundraya' which is in the Kharostri script, is a special subject in comaprison with Tarai inscription This name 'Chundraya' belongs to the time of Asoka[63] The last meal of Buddha, had been given to him by the blacksmith 'Chunda' or 'Chundra'[64] in the form of 'Sukara

62 Vide Chapter-II

63. Odisare Bauddha Dharma (ओडिशारे वौद्धधर्म) (Buddhism in Orissa), P. 2 by Dr. N. K. Sahu.

64. Ath Kho cundo kammaraputto (Mahaparinibban suttam—
अथ खी चुन्दी कम्मारपुत्तो (महापरिनिव्वान सुत्त)
Kammaraputta cundavatthu—'dighanikayo —p 98.
Kamara (कमार)—blacksmith Majjhima nikaya-Sallekha suttam, p. 373
Bhagabana Buddha by Kosambi

maddabam' (सुकर मद्दव) i e pork (the flesh of a boar[65]). So these names 'Chunda', 'Chundra' and 'Chundraya' are all historical names belonging to the time of Asoka.

Like the Kapileswara inscription written in the Brahmi script with the name of the scribe in Kharostri, (खरोष्ट्रि) Asoka's inscriptions at Eragudi and Brahmagiri have got the same pattern.

e g 'Chupadena likhitam lipikarena'[66] (चपडेन लिखित लिपिकरेण) Even the inscriptions at Siddapur, (सिद्दापुर) Jatinga (जटिंगा), Rameswara (रामेश्वर) (M R E) have got the name of the scribe in Kharostri at the end[67] As Kharostri scribes were present in the south, it is quite evident that they were also present in Kalinga Regarding the style of the Brahmi, it is already proved that the Brahmi script found in Kalinga is southern in nature[68]

From the usage it is quite evident that Khorostri script was used traditionally in the Kalinga region Kharostri is known as 'Khorati' (खोरटि) in Orissa In the Kharostri script usages like

65. Bhuttassa c Sukaramddaven—Dighanikaye; P 99;
भुत्तमम् च सुकरमद्दवेन
(Pali publication Board); Bhagabana Gautama Buddha by Uttama Bhikshu, p. 238.

66. The Yeragudi Edict which is in Brahmi script is signed by the scribe 'Chapada in Kharostri. (P; XXXVII and p; 72, Edicts of Asoka.)

67. P; 4 and 5, Asoka's Edicts

68 Bharatiya lipi utpatti o vikasha (Hindi Vishwa Bharati, p 1036; Style of Brahmi script varies from South India to North India (i.e Uttari and Dakshini) Uttari—Gupta, Kutila, Nagari, Sharada and Bangala (Bengali) Dakshini—Paschima, Madhya Pradeshi, Telugu, Kannadi, Grantha (Ancient palm-leaf scripts or religious books of Decan) Kalinga, Tamil So Kalinga is included with South India, p 599, Varnna lipi, 17th part, Bengali Viswakosha,

Priyadrasi, sabratra, sabra etc are seen (vide the Sahabaj garhi inscription-now present in Peshwar of Pakistan [69])

The same usage is also seen in the second inscription at Girnar in Gujarat. In comparision with these usages, the Kharostri words like brasha (ब्रषा), prabata, sapra, grajana etc which are in vogue in Orissa indicate the free use of Kharostri in Orissa, × × As Cundraya had signed his name in the inscription, it is needless to disbelieve it As his signature is present in the inscription, Kapileswara inscription is proved to be the genuine and original one

Another speciality of this inscription is that it contains the date on which Buddha breathed his last This era 240 coincides with the date calculated by the modern historians The result of latest research is that Asoka reigned from 269 B C or 268 B C to 232 B C This is the fresh evidence available That is, he reigned for 37 years[70] Asoka installed the birth plate of Buddha in a pillar in 249-248 B C i e 20 years after ascending the throne. All scholars agree on this point

According to the historian Mr Vincent Smith, Buddha had his great demise in 487-486 B. C.[71] If the birth plate was installed in 249-248 B C and 240 Buddha era is added to it, then Buddha's death was in the year 488 B C So this somewhat coincides with the year calculated by Mr Smith Only the difference of one year is there This can be avoided when months and days are considered

In the two inscriptions (Brahmagiri and Yeragudi) written towards the later part of the reign of Asoka, there is reference to

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69. Seventh Rock Edict of Asoka at Sabbazgarhi, Peshawar See Languages and Literatures of Modern India by Dr S K Chatterjee, p VI. Specimens of the Brahmi Scripts

70 P 51 Asoka and the Decline of Mouryas by Romila Thapar, Oxford University Press, London

71. Asoka the Buddhist Emperor of India by V. A. Smith.

the era '256'[72]. Some scholars took it as refering to the days in a year, excluding the days of the rainy season. Others interpreted it as refering to the number of messengers sent out by Asoka for propagating the Dharma[73] But the Kapileswara inscription of Bhubaneswara helps us to arrive at the definite meaning of this number 256 The said Kapileswara inscription has been written in the year 240 (ILA vyuste 240), that is in the 240th year of the death of Buddha. By the time of Kapileswara inscription Asoka had already ruled for 20 years So it is clear that the era 256, referred to in Brahmagiri and Yeragudi definitely is related to the era begun from the time of the death of Buddha[74]. The significant reference—ILA Vyuste (इल व्युष्टे)—auspicious era—rather helps us to take the era 256 of Brahmagiri and Yeragudi as the era started since the death of Buddha. Because Asoka had ruled for 37 years beginning from 220 (that is, on the 220th year of Buddha's death)

Therefore '256' era (the era started by Asoka in memory of mahaparinirvana of Buddha) falls within the period of Asoka's reign This conclusion confirms the opinion of Buhler regarding the era of Buddha[75].

Besides, the figure 240 of the Kapileswara record coincides with the Pali tradition It says that Asoka usurped the throne of Magadha 218 years after Buddha's demise, and that his coronation took place about three years thereafter, that is in

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72 PP 74 and 78 Edicts of Asoka
"That vyuthen (व्युथेन) 200 506 means 200+50+6=256'.
Asoka's Edicts, P 55

73 Asoka's Edicts, pp .55 and 56. (M. R. E. Notes)

74 Some think that 256 stands for some kind of an era reckoned from Buddha's nirvan (p 56 Asoka s Edicts.)

75. For instance, the Buddha era, as suggested by Buhle, Hultzsch's Inscriptions of Asoka, p 169.

220. So the mention of 240 in Kapileswara inscription rather confirms the view that the inscription must have been made to be written after nearly 20 years of the reign of Asoka had already passed[76].

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76. The Lumbini pilgrimage record in two inscriptions by S. N Mitra, P. 752 Indian Historical Quarterly Vol V, 1929

Exact dates of the different events in the life of Buddha correlating with the date found in the Kapileswara pillar inscription

	Events	Date	Age of Buddha
1.	Birth of Buddha (Father Suddhodana and mother Mahamaya In Kapilavastu (Kapileswara) the capital of Lumbini estate in the Kalinga Empire)	569 B C.	
2	Marriage with Gopa, princess of Devadaha, estate of the Kolas in the Kalinga empire	550 B. C	19
3.	Renunciation, asceticism, meeting with Bimbisara, Emperor of Magadha and meditation.	540 B C	29
4.	The Enlightenment (at the Uruvela forest). First preaching to Tapusa and Bhallika, two Orissan merchants and Dharma chakra Pravartana at Varanasi.	533 B C	36
5	Return (1st time) to home, receiving tidings about father and wife Went again to North India (being mistreated by the relatives) with son Rahula and wife Gopa who were sermonised	532 B C	37
6.	Again returned to home (2nd time) sermonised step-mother Mahaprajavati, visited Chandaka who was in the death bed and then left his native place for good	529 B C	40
7	The Great demise at Kusinagra The funeral rites by the Mallas. (Before funeral Therakshema of Kalinga took away the left molar tooth)	489 B. C	80

N B.—Age of Buddha given here is taken from 'The Religions of India by A Berth P 105

CHAPTER-FIVE

ASOKA AND KALINGA

Out of the two inscriptions we are discussing, it is definite that the Kapileswara one was installed by Asoka So in this respect, to discuss the relation of Asoka with Kalinga is not something out of the way

After 20 years of his reign, Asoka had installed this birth plate of Buddha He was a Mauryan emperor of Magadha, who by dint of his power conquered all the regions of India except Kalinga At that time, he was an emperor with the Brahmanya cult as the imperial religion Not only he, but also his ancestors were also non Buddhists from the time of Buddha Even Bimbisara was not a Buddhist

At the time of Asoka the influence of Buddhism was so-to-say non-existent in India Buddhadeva had only a few disciples during his life time[77] After his death his religion was restricted only to some regions of Majjhima desh (i e Toshali) (तोषालि) and in some other alien regions like some parts of Kalinga The few Buddhist monks, although not disregarded, yet were not welcome to any region of India

Asoka was the most cruel emperor having the title of 'Chandasoka' (Asoka the Valiant), and conquered the whole of India within 8 years of his coming to power with his most powerful army (between 269-168 to 161 B C)

Although some influence of Brahmanism was present, still Buddhism was in full vigour in Kalinga comprising the regions of Utkala, Kalinga, Tosala, Kongada, Kosala (South) etc Tosali

77 Dighanikaya (Sutta pitaka).

(तोपालि) and Samapa (समाप) were capitals of Kalinga Strong and powerful kings of Dhivara dynasty (i e fisherman dynasty) were ruling in different regions of Kalinga The lineage of Brahmadutta, (ब्रह्मदत्त) (the emperor of Kalinga who was contemporary of Buddha) was extinct before the time of Asoka The Manipur kings at the foot of the Mahendra mountain range[78] had the title of 'Chitra bahana', and belonged to the 'Chaitra' dynasty One of the kings of this family 'Ahira', shifted from Kosala[79], and settled near Khandagiri, and formed his capital there named 'Ekaprastara'. Ahira had friendship with the Mauryan Asoka Because this king, belonging to the lineage of 'Chaitra dynasty' was a follower of Brahminism in the Buddhist Kalinga[80] But his influence was quite limited at that time

It is quite evident from the history that the sacrifice of the people of Buddhist Kalinga for their independence is beyond comparison The pretold 'Dhivara' kings still existed after the great Kalinga war for centuries First of all they reigned at the famous Tamralipta part of Orissa which was a Buddhist area, and till the 17th century A D they reigned in Kujanga[81]

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78 Mahabharata Adiparva—c 210-6

79 'Rastradvayam kosalamutkalamcha' J B O R S vol XVII.
राष्ट्रद्वय कोशलमुत्कल च

80 Ahiro nama Rajabhut chotkale vidyate pura, Asokasya mahamitrah airah sa utkalesvarah Ekaprastara khande tu purana parvato samah (P 183, Old Brahmi Inscriptions by B M Barua 1928) Read by Jayswal.
अहिरो नाम राजाभुत् चोत्कले विद्यते पूरा, अशोकश्य महामित्र ऐर स उत्कलेश्वर । एकप्रस्तर खण्डे तु पुराण पर्वतोसम ।

81 The Dhivara kings were exclaimed as 'Jagata'. *Still the Dhivara dynasty* exists in Kujanga region of Cuttack district of Orissa Buddhist monuments can still be seen there The places Jambudwipa, Paradwipa and Bahitrakuda are present there (Vide The Navajivana Oriya monthly—14th issue vol. V, by P Adhikari)

At the time of Asoka there was a princess of Dhivara dynasty, named 'Karubaki' (कारुवाकी) She was a paragon of beauty, and was adorned with all good qualities Being charmed with her qualities Asoka wanted to marry her[82] But Karubaki (कारुवाकी) and her superiors insisted that the marriage was impossible unless Asoka embraced Buddhism So war was declared, and Asoka won the battle[83]

In this war one hundred and fifty thousand men were carried away from Kalinga as prisoners, one hundred thousand were slain This was the government report But the real number was much more than this report[84] Yet they did not surrender At length, being turtured and grieved by this horrible massacre, Asoka embraced Buddhism, taking counsel from the famous Buddhist monk of Kalinga, Upagupta[85], and became "Asoka the Saint"[86] After Asoka became a follower of Buddhism, Karubaki agreed to marry him[87]

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82. Orissare Baudhadharma—(Buddhism in Orissa), P 8. Orissa Itihasa (The History of Orissa) by Dr H. K Mahataba, p 23

83. The Kalingas were conquered by the beloved of the Gods, king Priyadarsin (when he was) crowned eight years. (Rock Edict-13)

84 Vahu tavatkam va mrutam, (Rock Edict-13.)

वहु तवनक वा मृत ।

85 Upagupta was one of the Buddhist monks of Kalinga It is baseless to claim him as coming from the region in the foot of Ushira mountain of Mathura area in U P But he belongs to Mathura in the district Ganjam (Orissa) Upagupta was the Acharya or preceptor of Sarvastivada (सर्वास्तिवाद) (Sarvastism) This was the regional religion of Kalinga

86 Iyam chu mukhabhutam vijaye devanapiyasa ye dhamma vijaye gadha sa hoti piti piti dhamma vijayasi

इय चु मुखभूत विजये देवान पियसा ये धम्म विजये ।

गधा सा हीनि पिति पिति धम्म विजयषि ।

This is considered by the Beloved of the gods as the best conquest by the Dharma that satisfaction is obtained in conquest by the Dharma (Rock Edict-13)

87 dutiyaye deviyeti Tivala matu Kalubakiye

दुतियाये देवियेति तिवल मातु कालुवाकि ये ।

Although the historians wrote about this event regarding, Karubaki, still it is in the form of a legend Some fear that this event may lessen the fame of Asoka But this is not an imagination, and is completely true

Asoka after embracing Buddhism married the paragon of beauty, and sweet voiced[88] Karubaki (कारुवाकी), who was a jewel among maidens, and returned to Pataliputra Asoka forgot the profound cruelty, which was transformed into piety by the sacrifice of invincible Kalingas But he forgot the future of Kalinga in the lap of his most beautiful and lovely queen.

"After some time passed, the king used to go out on pleasure tours In these tours, hunting and similar other amusements took place Now the beloved of the Gods, king Priyadarshin, when he was crowned ten years, went to Sambodhi (That was the place of Buddha's enlightenment i e Uruvela (उरुवेला) forest He visited, and gave gifts to Brahmans and ascetics, and provided gold for (the support of) the aged, and visited and discussed Dharma instructions and questions (as were) suitable for the rural population This was the great pleasure for the emperor[89] "

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or the second queen Karubaki the mother of Tivara (Allahabad pillar Queen s Gifts Edict p 139 Asoka's Edicts) PP 151 and 152 Asokan inscription by Radhagovinda Basak

88 Karubaki is Carubaci i e who speaks artistically or sweetly

कारुवाकी—चारुवाची ।

(One with a very sweet speech or voice) P. 136, Asoka's Edicts)

89 Rock Edict-8, pp 84-85 Asoka s Edicts
Atikatam antaram Rajano vihar—Jatamnayasu Eta magavya anani c etarisani abhiramakani ahumsu Sa devanam priyo piyadasi Raja dasavarsabhisito samto ayaya sambodhim X X Etayam hoti vahmana samananm dasane cha dane cha thairanam dasanecha hiramna pati vidhanocha, janapada sa cha janasa darsanam X X X dhamaparipucchacha

अतिकात अन्तर राजानोविहार याता णायासु । एत मगव्या अणानि च एतारिसानि अभिरामकानि अहसु । स देवान प्रियोप्रियदसि राजा दसवर्सभिसितो सतो अयाय सवोधि । X X एताय होति वाह्मना समणान दसणे च दाने च थौरान दसनेच हिरण पटि विधानो च । जनपद स च जनम दसन X X X धमपरिपुछाच ।

Tibara[90] was born from the womb of Karubaki Then Asoka began to be interested in Kalinga His mind was overwhelmed with the new religion he had adopted in Kalinga He discussed how to spread the Buddhism in the country, and took advice for this from the Brahmans, ascetics and old people Some commented that it was a religion of the higher class people What benefit would the lower class get from it ? So Asoka proclaimed as follows. (Vide M R E —Govimath Version, Hydrabad)

"The beloved of the gods spoke that it was more than two and half years that he had been a lay disciple, but he had not been very zealous throughout all that time It was more than a year that he joined the Samgha, and had been very zealous Then the gods, who were unmingled with man in Jambudvipa, during that time, had then been made mingled That was the fruit of zeal Not only be the great was that capable indeed of being attained Even by the small (person), if he was greatly zealous, was heaven capable of being attained[91] "

It is known from this fact that after conquering Kalinga, Asoka had a strong inclination for the religion, and he concen-

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90 Tibara—(Sea) The Tibara group of people who are fishermen, are known as Tibara This group of people mostly seen in Orissa, Bihar and Bengal As Karubaki was the princess of Dhivara dynasty, Asoka named her son Tibara

91 PP. 52-53 Asoka s Edicts
Devanam piye aha satirekani adhatiyani vasani yam sumi apasake X X X satireke yam me samghe upetevadham cha me pakamte. X X X nohi iyam mehateneva X X khudaken pi pakama minena vipule pi X X

देवाण पिये आह मातिरेकाणि अधतियाणि बसाणि य सुमि अपासके । × ×
सातिरेके यं मे संघे उपेतेवाधं च मे पकते । X × णोहि डयं मेहतेनेब × ×
खुदकेन पि पकम मीणेन बिपुले पि ।

trated his mind to save that religion, and was interested to spread that religion (i e Buddhism)[92]

His repentance began after his victory over Kalinga[93]

With Kalinga as the centre of all his interest, he ruled over the whole of his empire quite satisfactorily with a humane and well administrative approach [94]

So in the 12th year of his reign (i e 257 B C) and 4 years after the war of Kalinga was over, he established 4 stone inscriptions (i e R E) in Kalinga and proclaimed his religious instructions through them

In the 1st one—Slaughter of animals was prohibited [95]

In the 2nd one—Resolution was taken for the treatment of human beings and animals and improvement of roadways and national highways

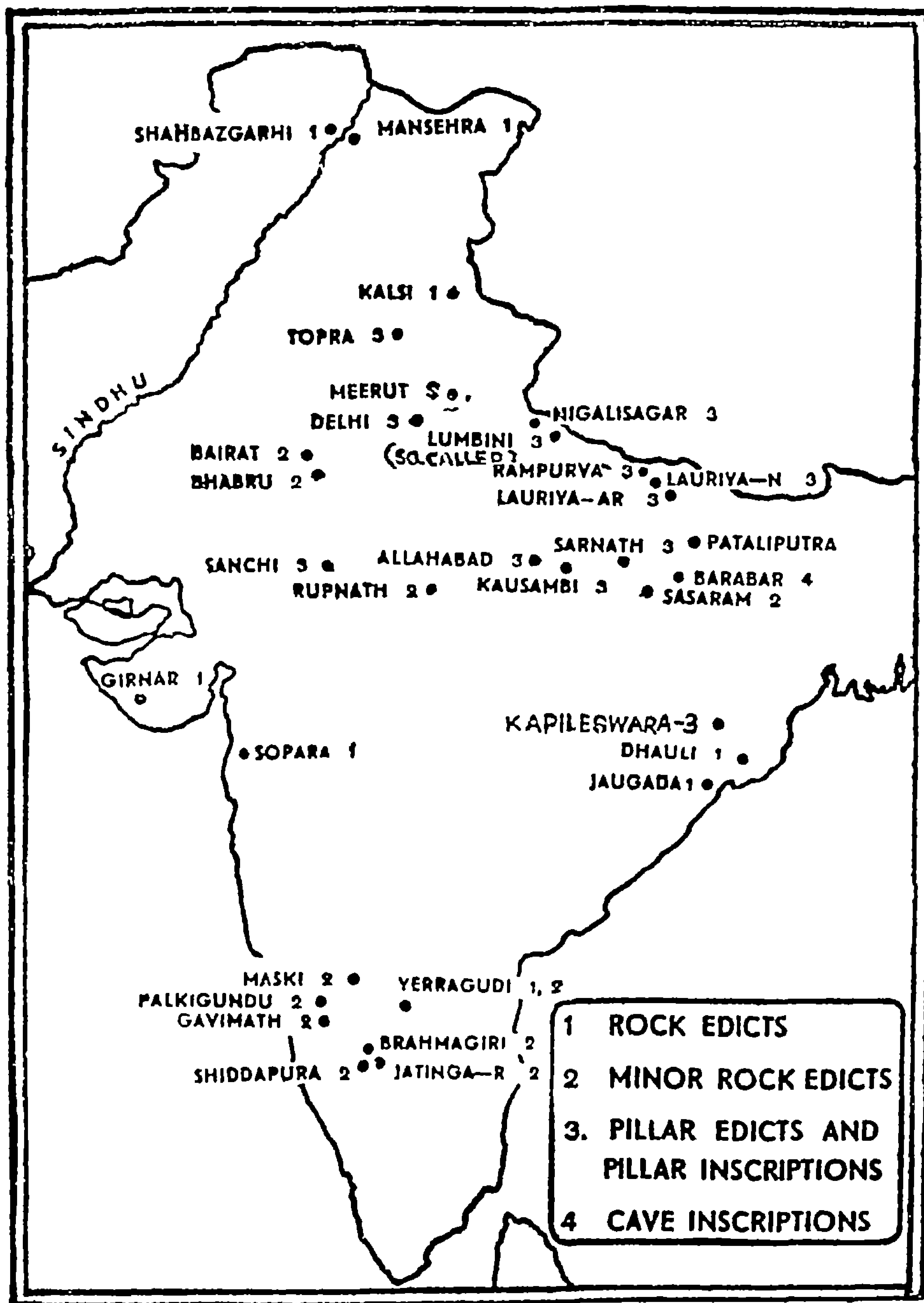
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92 Tato pacha adnuna ladhesu Kaligyesu tive dhammavaye dhammakamata dhammanusathi cha devanam piyasa—(Rock Edict-13)
ततो पछ्रा अधुना लधेषु कलिग्येषु तिबे धंमबाये धम्मकामता धंमानुषाथि च्रा देबानंपियषा ।

93. Se athi anusaya devanam piyasa (Rock Edict-13)
षे अथि अनुषये देबानं पियषा ।

94 Asoka was interested in Karubaki He fought the battle of Kalinga and he won the battle, and he got Karubaki as his bride. Then he embraced a new religion He returned to Pataliputra But when he returned, first of all he was worried over the matter of mass assasination and adoption of a new religion
He lived jovially with the young beautiful queen Karubaki But in course of time, when he went out for hunting, he met some Brahmins and ascetics and discussed with them peacefully Then he found out what to do to spread and preserve Buddhism He was also sanctified by the new religion In his minds-eye he could see the horrible sights of the Kalinga war But he was some-what satiated, when he appointed a very able statesman as the administrator of Kalinga after the war was over

95 He followed this from "Cruelty to animals should not be done —which was a principle of Buddha's 'Panchasila' or the Five main principles



Find-places of Asoka's Inscriptions.

Plate XIX

In the 3rd one—For proper administration, each government servant was to be transferred in each five years term

In the 4th one—He proclaimed and ordered the subjects to abide by the moral principles in order to spread the religious activities

The above inscriptions were carved, and were installed in his presence in his coronation anniversary This had a good impact on the people of Kalinga Being aware of the good result of these four inscriptions, he installed numerous inscriptions in the different regions of India, and spread Buddhism[96]

As the then subjects welcomed his nice administration, in the 13th year of his reign, (256 B C) he installed 9 other edicts He created the posts of Dharma mahamatras (religious head officials) in Kalinga (see 5th edicts of Asoka) This 13 edicts of Asoka were engraved and installed[97].

It was known afterwards that the edicts 11th and 12th were meant only for the people of Kalinga In the 11th edict there was the creation of the posts of religious heads (i e Dharma Mahamatras) for proper administration of Kalinga people and in the 12th edict, there was direction for provision of good administration to the aboriginal tribes of Kalinga So he spread the two edicts meant for Kalinga, advising the Mahamatras (i e

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96 The following places have got Asoka s inscriptions –
Eastern India – Dhauli (Orissa), Jaugada (Orissa) (R. E—S K R E)
Western India –Girnar (Junagarh) Sopara (Bombay) (RE).
North India—Kalsi (Dehradun—U P), Mansara (Hajara district, Frontier province), Sahawazgarhi (Peshwar) (RE)
South India—Yeragudi (Jurnool district, Andhra) (RE)
Vide Chronology of Inscriptions—(Asoka s Edicts, pp 19-22)

97 There are Rock Edicts 1-10 and 14 and S K R Es 1-2—(P 63, Asoka s Edicts)

chiefs) of Toshali and Samapa[98] He established these two rock edicts at the following places—one at the Dhauli hill near Tosali[99] the capital of Kalinga, and the other one in the southern region of Orissa, at Samapa[100] which is now known as Jaugada

The posts of Mahamatras were in vogue mostly in Kalinga and rarely in the other parts of India But still despite many alterations, these Mahamatra clans are still present in Orissa[101]

It is beyond doubt to opine that only due to Asoka's Kalinga war and as a result, his adoption of Buddhism in Kalinga, laid the foundation stone of the spread of Buddhism in the whole world

When Asoka was able to remove some amount of profound sorrow of the war-stricken people of Kalinga, he became mirthful. He finished his edicts in 14 stone inscriptions Out of these 14 edicts, his 13th edict only describes the account of the Kalinga war In this edict No 13, he had described the fearless sacrifice of the people of the invincible Kalinga, for the cause of freedom of

98 'Tosaliyam mahamata Nagala biyohalaka bataviya (Nagara vyavaharakah)
तीषलिय महामात नगल बियीहालका बतबिया । (नगरव्यवहारका)
—The city Judge mahamatras at Tosali are to be told (Dhauli version)
"Samapayam mahamata lajavacanika vataviya (Raj-bacanikah)
समापाया महामात लाजबचनिक बतविया । (राज बाचनिका)

99 About 7 miles south of Bhubaneswara, Orissa

100 Samapa (समाप) (Now Jaugada) is a ruined fort in the Ganjam district of Orissa, about 18 miles north-west of Ganjam town

101 This Mahamatra (महामात्र) has become Mahapatra (महापात्र) afterwards Till very recently this Mahapatra title is found current among the people who are administrators

Such as, Emperor—Routaraya Mahapatra (राउतराय महापात्र)

Prime Minister—Rajaguru Mahapatra (राजगुरु महापात्र)

Commander in Chief—Baksi Bidyadhara Mahapatra (बक्सि बिद्याधर महापात्र)

King—Behora Mahapatra, Birabara Mahapatra, Mangaraja Mahapatra, Harichandana Mahapatra etc

(वेहोरा महापात्र, बिरबर महापात्र, म गराज महापात्र, हरिचन्दन महापात्र)

their own mother land, which was peerless in the whole world He had not installed this inscription in Kalinga, and placed it outside Kalinga, because he thought that if he would install it in Kalinga, when the victims of war would read it, would grieve more and more

He had quoted the name of Buddha or Buddhism in none of his inscriptions except one, in which he had only inscribed that he had gone to Sambodhi (a place relating Buddha) In the other edicts he had only described the good administration he had implemented

But only in the birth plate he had described Buddha as Sakyamuni[102]

Asoka enlarged the stupa of Konakamana Buddha to double (of its former size) during the 14th year of his reign[103] This Konakamana stupa was first built in a very small size by the

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102 Adikavi Sharala Das, (आदिकवि शारला दास) the great poet of Orissa was believed to have belonged to Rahula (राहुल) group of Buddhists. His appelation Sudramuni' (Suda) * (सूद) must have got some connection with Suddhodana (i e he belonged to Suddhodana group) or he might have belonged to Buddha or Buddhism

103 This inscription on a broken pillar near Nigalisagara of Nepal which is an immitation of the ruined real pillar of Konakamana (Konark, Orissa) depicts—
"Devanam piyena piyadasina lajina codasa vasabhisitena Budha sa Konakamana sa thuve dutiyam vadhite (visativa) sabhisitena c atana agac mahiyate (silathabhe c us) papite' **
देवान पियेन पियदसिन लाजिन चोदश वसाभिसितेन बुध स कोणाकमन स थुबे दुतिय वदिते (विसतिव) साभिसितेन च अतन आगाच महीयते (सिलाथभे च उस) पापिते।

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* Suddha is another name of Buddha The word 'Suda might had been derived from that
(Lalit vistara, Nidan parivarta-Sachodana gatha (सचोदन गाथा)

** PP 152 & 153, Asokan Inscription by Radhagovinda Basak.

6

Emperor of Kalınga, Brahmadutta One of the other names of Buddha was Konakamana (Kona ı e angular place ı e the angular region of Jambudwıpa (Indıa) ı e Kalınga) and Kamana—very handsome or charmıng) Buddha was very handsome, adorned wıth exceptıonal good qualıties[104] Gradually *Asoka become more and more* devoted to Buddhısm He joıned the Sangha, and modıfıed hıs admınıstratıon takıng up the prıncıples of Buddha

When he doubled the Konakamana stupa, the people of Kalınga were happy Stıll Asoka hesıtated to go to Kalınga and dıd not long to vısıt the bırth place of Buddha all of a sudden

He was found to be ın a pensıve mood always, and he was turtured ın mental agony He repented and repented

The slaughter or death or deportatıon of the people of Kalınga was consıdered very paınful and serıous by Asoka, the beloved of Gods And ıt was consıdered even more serıous than these above by Asoka, when he thought, he had slaın or had done

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ı e —The Beloved of the gods, kıng prıyadarsın (when crowned fourteen years, enlarged the stupa of Buddha Konakamana to double (of ıts former sıze) *and* (when) crowned (Twenty) *years, hımself came (here) and* worshıpped, (and a stone pıllar) was erected. (Asoka's Edıcts pp. 124-125 and p 18 The Lıfe of Buddha by E, Thomas).

The use of 'Atana agacha (अतन आगाच) shows that ıt ıs contemporary of Taraı bırthplate

It ıs surprısıng that there are no remaıns of any stupa and statue found near the pıllar whıch are descrıbed ın thıs ınscrıptıon (See, Srı Bıshan Shwarup s 'Konark)

It ıs an ımagınatıon of canon that there were many Buddhas' X wrongly readıng 'Konakamana as 'Konakamunı (P 218, The Lıfe of Buddha by E J. Thomas)

104. Buddha ıs named as Konakamana, (कोनाकमन) Konagamana, (कोनागमन) and Arkabandhu ın dıfferent lexıcons Most probably the name 'Konarka has been orıgınated from thıs (Konark by Bıshan Shwarup, p 31). Mahapadan Sutta, P 4



A broken pillar near Nigāli sāgara of Nepal which is an imitation of the ruined real pillar Konākamana Konārka, Orissa)

Plate—XX

harm to those who lived there, Brahmanas or ascetics or other sects or householders among whom were persons who practised respectfulness towards superiors, respectfulness towards father and mother, respectfulness towards elders, proper behaviour and firm devotion to friends, acquintances, companions, relatives, slaves and servants The misfortune caused by Asoka to all these persons was considered serious by him[105] He longed to remove this great sorrow But still he did not visit the sacred image, (Konakamana) of Buddha and the birth place of Buddha for a long time

Many years passed in the mean time He was quite confident of the fact that in his good administration most of the sorrows of the people of Kalinga had been lessened The new citizens, who were quite young ones during the period of his war, had become masters of the families, and were living happily The horrible story of the war was forgotten partially by the people

After 20 years of his reign, he started for Kalinga to visit the sacred Buddhist relics He visited the birth place of Buddha, Kapilavastu, (presently Kapileswara) There he worshipped and performed all the puja rites, and constructed a pillar there He exempted the land revenue from the people of Lumbini This was proclaimed in the inscription

The day Asoka installed the inscription in the pillar was the 8th day of the later half of the lunar month of Chaitra of that year and the star was Punarvasu He had arranged a car festival that day as decided before in order to erase out the memory of the horror of the Kalinga war from the mind of the people Star's influence was well acclaimed during Asoka's time He had repeatedly told to read out the royal orders when either the star Tisya (तिष्या) or Pusya (पुष्या) was in influence So the inauguration of pillars with the influence of the star Punarvasu is beyond

105 R E. 13 (pp 98-105, Asoka's Edicts.)

doubt The literary meaning of the star Pusya (पुष्या) is as follows —The suitable day to celebrate the coronation of a king or do something good for the cause of the subjects So it was the proper star to read out the royal instructions And likewise the literary meaning of the star Punarvasu is as follows i e where the souls rest after death So it was the proper star to celebrate the installation of the relics of Buddha inside the pillar along with the inscription Considering the month and date of the car festival celebration in Asoka Astami (अशोकाष्टमि) in Bhubaneswar, I have decided the star and month

After inaugurating the installation of the inscribed vase containing the sacred relics of Buddha in the secluded Stupa, Asoka started to join the car festival He decorated a water filled earthen vase, replica of the original vase containing the relics of Buddha, and installed it inside the car in great reverence under the cover of thousands of umbrellas and accompanied by different gorgeous music The Mallas (later on known as Malias (मलिआ), who were in charge of the sacred relics of Buddha, were also in charge of this car festival With great pomp and grandeur the car proceeded on The car moved in the same path, in which Buddha had paced forward to attain enlightenment The people thought the earthen vase to be the living remnant of their beloved Buddha and forgot their all miseries in the war after 12 years Because Asoka came to Kalinga to worship Buddha after 12 years of the war

From the beginning till some hundred years, this car every year was going upto the Mausi Ma's (माउसि मा) house i e Aunty's (mother's sister) house There till mid-night the worship continued and in the last part of night, the earthen vase containing water was immersed in a nearby tank, in a secret manner The vase was immersed in the last part of the night because Buddha had breathed his last in the last part of the night After immersion of the vase, the car was dismantled and hence was called non-

returning car This shows, Buddha had died in an alien place and did not return back to his birth place The tank, where the immersion ceremony was done is still present, at Bhubaneswar, and at present is known as "Asoka Jhara"

This aunty is the step mother of Buddha, Gautami Prajavati (प्रजावती) After the death of Suddhodana, out of sorrow and misery she went out in a pilgrimage and resided in Puri in a house, which is still known as 'Mausi Ma Ghara' (माउसि मा घर) or Aunty's house The memory of her offerings to Lord Jaggannatha is still in vogue It is true that either Suddhodana or Gautami were not the followers of Buddhism In order to spread Buddhism some Buddhist religious books have included them as Buddhists.

This is evident that it is an image of Mausi Ma (माउसि मा) made of black stone, erected in a standing posture on a lotus base, situated in the Mausi Ma (माउसि मा) temple in Badadanda (वडदाण्ड). It has two prolonged hands and two legs But its original face is covered with another bigger-sized face, made of some gummy substance, resembling that of Subhadra (सुभद्रा) The pujaka of this deity is a Brahmin of Kaundanya clan The worshippers of Lord Jagganath call this image as Arghaseni That means as she was a daughter-in-law of Sakya dynasty, it is quite natural that she is called Seni Moreover, as her hands are very very long, she is called Arghaseni

After continuing pilgrimage for 12 years Gautami returned back to her palace But she did not find peace there So she resided in a separate house which is known as Mausi Ma's ghara (माउसिमा घर) at Aunty's house at present Even after-wards the road in Bhubaneswar was named after her as Mausi Ma Danda (माउसि मा दाण्ड) or Aunty's road which is still present So it is a proved fact that Asoka's car was going upto the Aunty's house

It has been mentioned before that by the last part of 5th century A D Buddhism was completely up-rooted from Orissa

by the revivalists Kapilavastu was changed to Kapileswara In order to please the people, the kings of Soma dynasty of Orissa again started the car festival from the Lingaraja temple, the citadel of Saivites in the later part of the 6th century A D (The historians have decided this period to be in 9th century A D But I hope, they will certainly change their view)

They kept the same day for the car festival (in the 8th day of 2nd fortnight in the month of Chaitra with star Punarvasu and Saivites fancied of Sita's (सीता) exile in the Asoka Vana and advised of taking eight buds of the Asoka tree) But in the Ramayana no where this taking the Asoka buds is found

Then they changed the aunty's house into a temple and founded a Siva Lingam named Rameswara (रामेश्वर) in it But they did not make obsolete the name 'Mausi Ma' (माउसि मा) or Aunty Instead of starting from Kapileswara this car started from the Lingaraja temple and proceeded in the same way, as before Inside, the idol of the incarnative appearance of Vishnu in the Buddha form as well as the idols of Siva and Parvati were taken In order to retain the non-returning custom of the car, they opened a door in the near portion of the car and brought out the idols through that way after the function was over They added a proverb along with this function 'This car of Rukuna (रुकुणा) does not return back' But to name it the car of Rukuna (रुकुणा) had no relationship even with Lingaraja But people became the prey of this deception In this regard, our people are ignorant from time immemorial because they knew from thousand years back that the lunar eclipse is due to the shadow of the earth falling upon the moon

Chayahi bhume sasinah malatve,
छायाहि भुमे शशिन मलत्वे
Naropita Suddhimatah Prajabhih.
नारोपिता शुद्धिमत प्रजाभि ।

(Kalidasa in Raghuvansham)

But still they believed in the fact that the demon Rahu is swallowing the moon and hence the lunar eclipse is there Likewise they understood that in the Mahabharata (महाभारत), it is described that the car of Rukuna, the brother of Rukmini, never returned back And people thought this account was applicable to the car festival But nobody thought of the fact that the car of Rukuna had no relationship with Lingaraja

But anyhow one historical doubt about the fact, the Asoka Astami (अष्टमि) and 'Car of no return' proverd persisted And another important fact is that the lines like 'Asoka buds' are taken in the star Punarvasu etc were composed in the 6th century A D which indirectly confirmed the car festival to have been initiated by Asoka

Another amazing fact is that although the earthen vase immersion ceremony is not in vogue in Bhubaneswar area at present, still it is in practice amongst other Sakyas (शाक्य) The king of Narssinghpur, of Aditya (आदित्य) clan, still continues that immersion ceremony during the Durga Puja (दुर्गा पुजा) festival in the month of Aswina (आश्विन) The sword of Gautama (Prabalayudha) (प्रबलायुध) named as goddess Pravala (प्रबला) along with an earthen vase filled in with water are taken in a procession at night and the earthen vase is ultimately immersed in secret This ceremony is a great proof of the ceremony of vase immersion in the past The vase immersion which is now in practice, is done strictly in seclusion and Brahmins are deprived of witnessing it

(See Chapter VI—additional proofs N 6)

Then Asoka went to the Charitra port of Kalinga It was a famous port in the whole world at that time At that time the Emperor of Kalinga had built a port in the southern region of Orissa, which was named after the famous lady Bisakha, (बिशाखा) who was born in Bhadrak[106] and was one of the great disciples of

106. See Prologue

Buddha The port was thus named Visakhapattana[107] (बिसाखा पाटना (पत्तन) The great port Tamralipta[108] was in the north, and Charitra port was in the middle The people of Kalinga built a statue of Buddha in Charitra, and worshipped[109] Even there, the image of Mayadevi (Buddha's mother) was also worshipped[110] After the name of Gopa, (गोपा) the wife of Buddha, a village was also established which is now known as Gopa[111] (गोप)

After worshipping Konakamana, (कोणाकमन) Asoka left Kalinga The rest 17 years of his reign he spent in spreading Buddhism throughout the world

Despite all these attempts and previous influence, Brahmanism was present in a hidden form in Kalinga So after the death of Asoka, when Brahmanya people again became powerful, they destroyed the main relics of Buddha from Kalinga It will be discussed later on how the Saiva kings built temples destroying the Asokan stupa and pillars Still Asoka is remembered through the Kona-(कोणा) kamana image, which has become 'Konarka Deva' (कोणार्क देब) and the ruined temple of Mayadevi[112], (मायादेवी) the stupa and the pillar with the

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107 Visakha pattanam (बिशाखा पत्तन) now belongs to the Andhra State.

108 'Tamralipta (ताम्र्लिप्त) has transformed into 'Tamaluka and has been annexed to Bengal But that was with Kalinga till 18th century It was also a Buddhist site (PP 41-42, 3rd part, Encyclopaedia Orissana)

109 According to Ptolemy Charitra was a great foreign port This Charitra, after the installation of the statue of Buddha (Konakamana) transformed into Konarka. Now the statue of Buddha is in the Dharmaraj or Indra temple inside the Jagannath temple (Vide Orissa and her Remains)

110 There is the temple of Mayadevi (मायादेवी) in a ruined state inside the Konarka temple But the image of Mayadevi is not there

111. 'Gopa is a large village near Konarka See 'Gopakavatthu', P 202, Dighanikaya (Suttapitaka)

112 There is no goddess named Mayadevi (मायादेवी) in Hindu religion So Mayadevi of Konarka temple is no other than the mother of Buddha (Vide P 31 Bishan's Konarka) and Konarka—P.267 by Pandit Krupasindhu Mishra



An image of Buddha named as Dharmarāja from village 'Kurma' near the Konārka Temple, Orissa

Plate—XXI

inscription described before It also proves that Konarka was a Buddhist centre[113]. As all the Buddhist sculptures were destroyed from the site of Konarka, many disbelieved it to be a Buddhist centre But now these persons will be astonished to find inumerable Buddhist ruins in the Kurma[114] village, which is only 3 miles away from the Konarka temple An image of Buddha, in the Bhumisparsa Mudra and adorned with ornaments, had been discovered from the village The people are now worshipping it as 'Dharma' (धर्म) (Konarkadeva is also called as 'Dharmaraja[115]) (धर्मराज) There are the statues, made just after the death of Buddha and were made by the people of Kalinga It was quite natural that they had given him the shape of a prince The statues of Konakamana and Dharma claim speciality than other statues of Buddha Because the other statues or images were definitely built after 300 years of these two statues

113. P 429, Orissa and Her Remains by M M Ganguli Antiquities of Orissa, vol I, P 136, P 58, Konarka by Pandit Krupasindhu Mishra

114 This village is in Kakatpur police station area of Puri

115 Rajahamasmi sela ti Dhammaraja Anuttaro
राजहमस्मि सेला ति धम्मराजा अनुत्तरी,
Dhammen chakkavattemi chakkam Appativatiyam
धम्मेन चक्कवत्तेमि चक्क अप्पतिवतिय ।
Sela Suttam (सेल सुत्त), PP 355, 357 and 158, (Suttanipat).

Accounts of some of the events during the reign of Asoka according the date found in the Kapileswara stone slab inscription.

Date according to the great demise of Buddha	Year in B. C	Events
220	269	Coronation (Abhiseka) of Asoka
227	262	Asoka established friendship with Ahira, the Brahmanical king belonging to Chaitra dynasty of Kalinga. He (Asoka) sent a proposal of marriage with princess Karubaki, one of the foremost beauties of that time, and daughter of the Buddhist Dhivara king But denial by Karubaki, unless Asoka embraces Buddhism
228	261	Conquest of Kalinga by Asoka After embracing Buddhism, married Karubaki and returned to Pataliputra with her
230	259	Pleasure tours to the Uruvela forest for hunting But thought for reform in administration in his empire after coming in contact with the ascetics and Brahmins So he joined the Buddhist Sangha
231	258	The birth of Prince Tibara from the womb of Karubaki
232	257	The Rock edicts I, II, III and IV were installed by Asoka in Toshali and Samapa (i e. Dhauli and Jaugada of Orissa) Besides the copies were

Date according to the great demise of Buddha	Year in B. C	Events
		also installed in 6 other places in different regions of India
233	256	Again Asoka installed another 9 edicts in Kalinga (at Toshali and Samapa), and also he installed another 10 edicts in the aforesaid 6 places of India
239	255	He doubled the stupa of the Konakamana at the port of Charitra (Konarka) in the sore of the Bay of Bengal.
240	249	Asoka visited the birth-place of Buddha, Lumbini, 12 years after the great Kalinga war, after being convinced that the Kalinga people have forgotten their misery He established a pillar at Kapilavastu (Kapileswara) and put an inscription on it and worshipped Konakamana
256	233	Installed edicts at Bramhagiri (Mysore) M R E. and at Yeragudi (Andhra) M R E
257	232	Death of Asoka

CHAPTER-SIX

SOME ADDITIONAL PROOFS

The birth of Buddha in Kalinga is not only proved by the fact that his birth plate has been discovered from Kapileswara Besides a number of proofs are there in Kalinga in favour of it

The historical biography of Buddha is so far based upon the two sanskrit works The Mahavamsa (महावंश) and The Lalita Vistara, which deal with the life of Buddha, were written in the 3rd and 4th century A D. respectively by Mahayani (महाजानि) Buddhas. In the beginning of the Lalita vistara, it has been written—'Evam maya shrutam' (एवं मया श्रुतं) i e thus we have heard So this book can not be treated as an authentic work Besides, the 'Buddha charita', written by Aswaghosha in 1st century B C is a Kavya (काव्य) So we cannot put much reliance upon it [116] I put forth some other proofs, basing the old Buddhist literatures like the 'Tripitaka' which were written in the Pali Language They are as follows

1. THE TOOTH ACCOUNT OF BUDDHA

In 'The Maha Parinivvana Sutta' (महा परिनिब्बान सुत्त) it had been described that one of the teeth of Buddha had been brought to Kalinga after Buddha's demise [117] Collecting one of the left molar teeth of Buddha, from the pyre of Buddha at Kushinagar

116 Only 13 chapters of 'The Buddha Charita' are available now, which was written by Aswaghosha, the court poet of emperor Kanishka in the 1st century B C This work is a Kavya (verse), written in Sanskrit

117 "Kalingaranno vijite punekam" (कलिंग राजञो विजिते पुनेक), (dhatu thupa-puja) (धातुथुप पूजा) Sariradhatu vibhajanam, (सरिरधातु विभजन) p 129. Dighanikay. The Life of Buddha by E. Thomas, p. 159.

Therakshema brought it with great pride to Kalinga Brahmadutta was the then emperor of Kalinga From 'The Datha Dhatuvamsa' (दाठा धातुवंश) written in 3rd century A D, [118], the work of the great Ceylonese poet Dharmakirti, it is known that this tooth relic was the centre of attraction of the devout people of Kalinga, and they worshipped it with great respect [119]

It is quite evident from this 'Datha Dhatuvamsa' that the spread of Buddhism mostly depended upon this Buddhist relic So one of the Brahmanya kings 'Kshiradhara' (क्षिरधार) of Asmaka[120] tried to destroy this tooth, but he failed in his attempt and died After his death, his relations with the help of the kingdoms of Cheta, Rashtrika (रष्ट्रिक), Bhoja, Abanti and Kamvoja etc tried to invade Kalinga, and destroy the relic of Buddha So the then emperor of Kalinga, Guhashiva,[121] who was the great grandson of Brahmadutta sent that sacred relic in the hand of his daughter Hemamali[122] (हेममाली) Princess Hemamali took that tooth with her husband Danta Kumara (कुमार) (the prince of Ujjayini), and sailed for Ceylone through the Tamralipta port They went to the emperor of Ceylone, Mahadisena (महादिसेन) Now that relic is present in Kandy [123]

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118. Datha vamsa (दाठावंश) (English Translation by Sri Koomar Swamy 1874 L P T S. 1884 Text and Translation by Dr B C Law 1925 (Mahavamsa continuation XXXVII) Memoir on the history of the Tooth relic of Ceylon London 1875. The Life of Buddha p 163)

119 Odisare (ओडिशारे) Bauddha Dharma—(Buddhism in Orissa) by Dr N. K Sahu, pp 3-5.

120 Asmaka i e. Travancore (Kerala)

121 Geneologically — Brahmadutta — Kashiraja — (काशिराज) — Sunanda—Guhashiva—Hemamali (हेममाली) (princess)

122 P 12 Kandi by B S Lakshmi "Mirror', vol X No 1 November 1970

123 The Tooth of the Kalinga raja was at Dantapura According to the Mahavamsa it was taken to Ceylone in the reign of Meghavahana in the *forth century A. D C. It is 4th century B C. but can not be 400 A.D. as*

So it is clearly proved that Brahmadutta was the emperor of Kalinga during the time of Buddha It is only the description and exaggeration of the poets that Sakya dynasty was a great dynasty But now it has been proved that Buddha was the son of a small estate owner or Jamindar.[124] So it is quite evident that Suddhodana was the proprietor of a small estate in the vast kingdom of emperor Brahmadutta Although Buddha was the prince of a small estate, still by dint of his profound knowledge and perseverance, he became an enlightened one His only left molar tooth was given to the then emperor of Kalinga. The Mallas entered Kalinga with Buddha's ashes and bone King Brahmadutta was overwhelmed with admiration of the activities of one of his feudatory princes, and worshipped the tooth of Buddha, keeping it inside a golden casket Even he renamed his capital 'Kalinga Pattana' as 'Dantapura' and built a stupa with the statue of Konakamana or Buddha in that city of Charitra port, which was in the middle region of Kalinga and by which way Buddha travelled with his wife and children

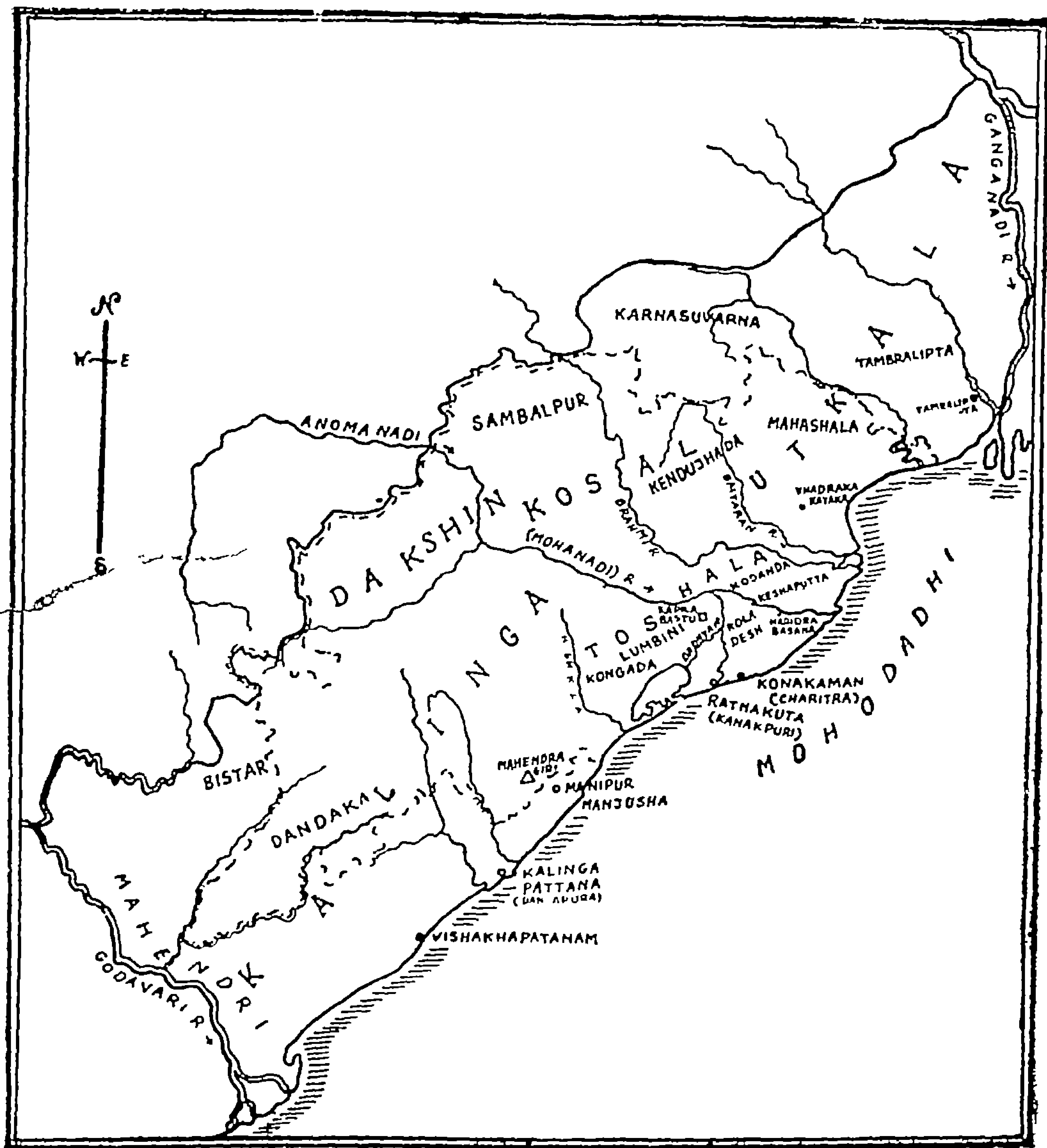
The Dantapura capital of Brahmadutta, after the downfall of Buddhism again got back its old name 'Kalingapattana' But the place where the tooth stored in a Jewelled casket (ratna Manjusa) was worshipped, is now called Manjusa [125]

stated by the historians e g See p 7, Odisa Itihasa [History of Orissa by Dr. Mahataba] [S N Rajaguru Utkala Sahitya 1931/34 year 8th Issue] and met with many changes of fortune It is this which is held by the Buddhists to be that now preserved at Kandy. P 163, The Life of Buddha by E J Thomas]

124. Bhagavan Buddha by Dharmananda Kosambi, p 131

125 Dantapura—It is now called Kalingapattana in Andhra state It was named Dantapur in 487 B C by emperor Brahmadutta

Manjusa—मजुषा it is written as 'Mandasa' मा डासा in the map, which is in Andhra state. The ruler and most of the subjects of Mandasa are Oriyas



Kalinga Kingdom of Brahmadutta

Plate XXII

Moreover Emperor Brahmadatta built a stupa for the sacred relics of bone and ashes brought by the Mallas, and provided worship and other rites in the deserted palace of Suddhodana

During his life-time Buddha came twice to his own estate Although he was not welcomed by his people at that time, still some of his relations and a barber embraced his religion Even the persons, who beloved in 'Niriswaravada' (Atheism), also embraced his religion Being suspicious of the extinction of 'Astikavada' (आस्तिकवाद) (the belief in the presence of God), 'Angaraka', a person belonging to Vatsa clan frequently visited Buddha He asked Buddha's opinion about the relation of Atma (आत्मा) (soul) and the paramatma (परमात्मा) (the supreme soul) Buddha did not give any reply to this old Brahmin So Ananda told Buddha that it was beyond courtesy So Buddha replied—"Oh, Ananda ! if I answer positively, then I only accept the views of the old scholars without proper explanation If I say nagatively, then this is the violation of the tradition of the yore [126] As a result of it, the revered Vatsa Brahmins and royal 'Bhanjas' did not accept Buddhism [127]

From the tooth relic, it is quite evident that Buddha was an inhabitant of Kalinga Otherwise how and why the tooth relic was brought to Kalinga [128] ?

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126 Prithivira Itihasa (The History of the world—Bengali) by D. Lahiri, Vol V p 348

127 Ukkalati ukkala Janapada vasino Bassa Bhanjati—Basso ch Bhanjo ch dwejanah (Anguttara nikay tika by Buddha Ghosa) Monoratha purani, Siamese Edition P 115 Part-II, p 377 Odisare Baudhadharma by Dr N K Sahu, p 3 (Buddhism in Orissa) p 8

उक्कलति उक्कल जनपद वासिनो वस्स भजाति—

वस्सो च भजो च द्वेजना । मनोरथपुरानि ।

128 After the history of this molar tooth of Buddha, many imaginary stories were created for other teeth Even there are interpolations in the Tripitaka proper

Chronological Table from the time of Brahmadutta, the emperor of Kalinga correlating the date found in the Kapileswara pillar inscription

Year B C	Year according to great demise of Buddha	Events
489	1	The left molar tooth of Buddha was kept in a golden casket and was worshipped by emperor Brahmadutta after he received it from Therakshema and also he renamed his capital Kalinga-pattana as Dantapura
48	3	Emperor Brahmadutta built a stupa at Kapilavastu (Kapileswara) and kept inside the sacred relic (ashes and bones) of Buddha in an earthen container after receiving them from the Mallas, who migrated from Kusinagra.
480	9	The statue of Konakamana (i e statue of Buddha) was established by emperor Brahmadutta at the Charitra port (now-a-days Konarka) with a stupa and also the statue of Mayadevi was established along with a stupa.
459	30	Death of Brahmadutta.

Year B. C.	Year according to great demise of Buddha	Events
410	79	Kashiraja (काशीराज) (son of emperor Brahmadutta) attracted the attention of all the people of Kalinga by worshipping in pomp and grandeur the sacred relics of Buddha
402	87	Death of Kashiraja Due to fame of the tooth relic, Kshiradhara, (क्षिरधार) the king of Asmaka (now-a-days Kerala) attacked Kalinga and absconded due to defeat. The reign of Sunanda, son of Kashiraja began
399	90	Kshiradhara attacked again He died due to the influence of the tooth Hue and cry every where to destroy the tooth relic
356	133	Death of Sunanda, son of Kashiraja (He was a sentinel through out his life for the sacred tooth relic.)
349	140	Combined attack of the kings of Cheta, Rastrika, Bhoja and Avanti during the reign of Guhashiva (son of Sunanda)
343	146	Concealing the sacred tooth relic inside her hair braid, princess Hemamali, daughter of Guhashiva sailed for Ceylone with her husband, Dantakumar.

2. BUDDHA WAS THE SON OF A SMALL ESTATE OWNER.

Out of the many biographies of Buddha, according to the critics, the biography of Buddha by Kosambi of Goa is the most authentic one He was proficient in the Pali language, and had written the book 'Bhagavan Buddha' after going through all the works of Buddhist literature [129] His original work was written in Marathi It has been published by the Central Sahitya Academy of India, and has been translated into all regional languages including Oriya

In that book he has clearly proved and concluded that Buddhadeva was the son of a small estate owner and his father was working in the field like a labourer The fact 'three palaces were built for him' is therefore improbable and fictitious Buddha was going to the cornfield from his childhood So the story that, "he had never seen an old man or a diseased person" cannot be true [130] Buddha, while in the field, used to sit under the shade of the tree, and pondered over man's immoral activities and desires [131] Even while going to his field, he learned philosophy (Sankhya) in the hut of his teacher, Kalam (काल) (Kalama) (कालम) [132]

129 Dharmananda Kosambi died on the 5th June, 1947 That very day in the evening prayer meeting Mahatma Gandhi referring to Kosambi remarked—Kosambi was a silent worker, and he did not strike his own drum as others were doing (Vide the preface of 'Bhagaban Buddha by Kaka Saheb Kallelkar)

130 4th Chapter Bhagavan Buddha by Kosambi, p 131,

131 Majhima nikaya—Mahasatchaka Sutta (Suttapitaka) 'Bhagavan Buddha' by Kosambi, p, 125,

132. Bhagavan Buddha, p 129, by Kosambi

It is written in the Mahapadana (महापदान) Sutta of Mahavagga (महावग्ग) that—Lumbini was his father's small estate. The capital was Kapilavastu Suddhodana was a king

But even this account is questioned in the 124th sutta of 'The Anguttaranikaya' (Tikanipata) and 'Chulla bagga' portion of 'The Vinaya pitaka' [133]

And even in the 6th Sutta of 'The Asibisa Bagga' (आसिविस वग्ग) it is written that—after being enlightened, Buddha did not go to Kapilavastu with the Buddhist monk Sangha (Group), but travelled alone [134]

But the Sakyas did not show him proper hospitality. Before reaching his house he had to toil hard to find a little place to spend the night, and take rest So it is guessed that Buddha was considered to be a common man among the Sakyas. Nothing unusual happened at Kapilavastu after he was enlightened [135]

And if the account of Buddha's renouncement of the world is read from the Tripitaka, it is known that Suddhodana was one of the owners of a small estate named Lumbini in a vast empire Suddhodana's *father-in-law's estate 'Devadaha' was* adjacent to Lumbini In between the two estates was the river Rohini

There was a quarrel between the people of the two estates regarding irrigation from the river Frequently there was bloodshed, and many people died When Buddha could not decide this matter and was disheartened with the naked appearance of cruelty and violence, he wanted to renounce the world [136]

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133. Bhagavan Buddha, p 107 & p 111, by Kosambi,

134 Suttanipata (Khuddakanikaya, vol I) Vide pp 109 & 110 Bhagavan Buddha by Kosambi (See Buddha charita by Aswaghosha)

135 PP 109—110, Bhagvan Buddha by Kosambi

136 Attha Katha (Jataka)

(अट्ठकथा—जातक)

Buddha told himself—

Attadanda bhayam jatam janam passatha medhakam,
अत्तदण्डाभय जात जन पस्सथ मेधक

Samvegam kittayissami yatha Samvigitam maya,
स वेग कित्तयिस्सामि यथा सविजित मया

Phandamanam pajamdisva macche appodake yatha
फन्दमान पजदिस्वा मच्छे अप्पोदके यथा

Ajna majne hi vyarudhe diswamam bhayabhavisi.
अञ्ञ मञ्ञे हि व्यारुद्धे दिस्वाम भय माविसि

Samant masaro loko disa sabba samerita.
समन्त मसारो लोको दिसा सब्बा समेरिता

Iccham bhavana mattano naddasasim anositam.
इच्छ भवन मत्तनो नाद्दसासि अनोसित

Osanetveva vyaruddhe diswa me arati aha.[137]
ओपानेत्वेव व्यारुद्धे दिस्वा मे अरती अह ।

The meaning of this Pali verse is thus—

"I feared to hold weapons Now I am telling how people quarreled with one another, and how I wanted to renounce the world

As in a small amount of water the fish are in a tortured state, likewise one quarreled with the other and I was quite afraid of it, I found the worldly desires useless Then I thought, the unhealthy atmosphere is present every where, where will I find a fearless refuge ? I was restless, observing this great dispute among the people !"

So it is quite evident from this account that Buddha, the son of Suddhodana renounced the world, when he witnessed the

137 Attanda suttam, (अत्तण्ड सुत्त) p 413 Attakavaggo—(अट्ठक वग्गो) Suttanipata (Suttapitaka—(सुत्तपिटक) Khuddakanikaya)



"Hemavantassa passato"—In the foot of the Hemavanta rock of Tosāla (at Kapileśwara)

Plate—XXIII



Another view of the foot of Hemavanta rock

Plate—XXIV

dispute between the Sakyas of Lumbini and the Kola people of Debadaha The miracles described about him, therefore, are quite fictitious, and were added later when Buddha became famous. These miracles have no historical background

Buddhadeva had come to his estate twice after his renouncement Due to the regional disapproval and dislike, he did not come to his motherland any more From this, it is quite irrelevant to say that, Buddha did not come to Kalinga during his life time

3. FACTS ABOUT LUMBINI AND KAPILAVASTU

Buddhadeva was born in a Sakya village in the lumbini region (estate) This has been clearly mentioned in the Suttanipata,—

"Sakyanam game janapade Lumbineya [138]
सक्यान' गामे जनपदे लुम्बिनेय ।

Lumbini and Kapilavastu were the parts of Toshali (तोषालि) Still now we find the names and regions Lembai, and Kapileswara in Orissa. The Stone inscription had been discovered from the Kapileswara village This is also situated in the foot of the Hemagiri as Buddhadeva has told—

"Hemabantassa passato " (हेमव तस्स पस्सतो) The palace of Suddhodana is now destroyed But a portion of it had been converted to a temple of Shiva, and it is exactly situated in the foot of the Hemagiri. From this area Naga (नाग) images made before the time of Christ have been discovered

Mayadevi, mother of Buddhadeva desired to have her first delivery at her father's residence But while on the way to

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138 Nalakasuttam (नालकसुत्त) (Suttanipata) p.375 Khuddakanikay Suttapitaka

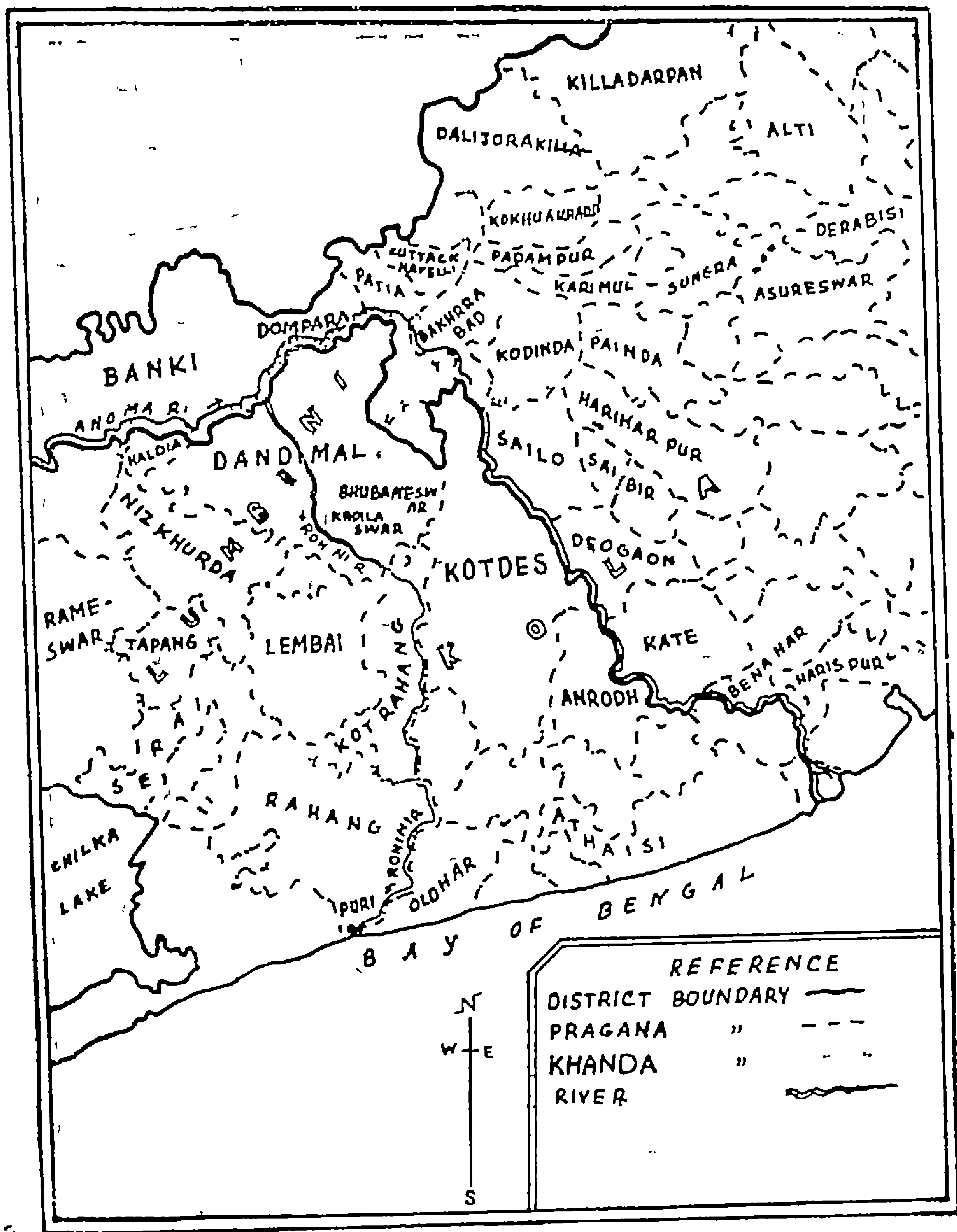
Devadaha, her father's residence, she gave birth to Gautama (Buddha) in the foot of a blossomed Sal tree. But the queen and the new-born prince were brought to the royal palace, and the birth-rites were performed

Asoka constructed the pillar in Kapilavastu where Buddha's birth-rites were performed But the forest area, where Buddha was really born, later on became famous as Bhubaneswara, which actually is one of the names of Buddha (Buddha was also known as Bhubaneswara) Still this Bhubaneswara is present, and has now become the capital of Orissa Buddha took birth 2540 years ago. It is really surprising that even now one can notice the names of Deogan (देओगाँ) (for Devadaha), Kothadesha (कोठदेश) (for Kola), (कोल) Lembai (लेम्बाई) (for Lumbini); Kapileswara (for Kapilavastu) which give sufficient proof that Buddha was born here[139] As Buddha, after his renouncement was accompanied by Chhandaka the groom (horse-groom), the Sakya king Suddhodana named the village of Chhandaka (छन्दक) as Chandaka (चन्दका) Now in course of time it has become Chandaka[140]. Till 1817 (Judicial Department the 16th Sept 1817) in all government records there is reference to all these names—Lembai (लेम्वाइ) Kothadesha (कोठदेश) Koladesha' (कोलदेश) Sailo—(साइलो) Anardha, (आनर्ध) Dandimala, (दाण्डिमाल) Tapanga, (तापङ्ग) Deogan, (देओगाँ) Kate, (काते) Kodanda (कोदण्ड) Kodinda (कोदिण्डा)—[141] Bhubaneswara, Kapileswara, Satyabadi, (सत्यवादी) Delanga, (डेलाङ्ग) Pipili

139 The author had seen dense sal forest in Bhubaneswara area 30 years ago But the trees have been cut off in course of time

140 The Present Utkal University area was previously a part of the Chandaka forest Now also Chandaka is a dense forest in Bhubaneswara area See Nos 40, 41 & 54 map of Chandaka P. S District Puri Census of India 1961, vol XII—part—IX—B Orissa Administrative Atlas.

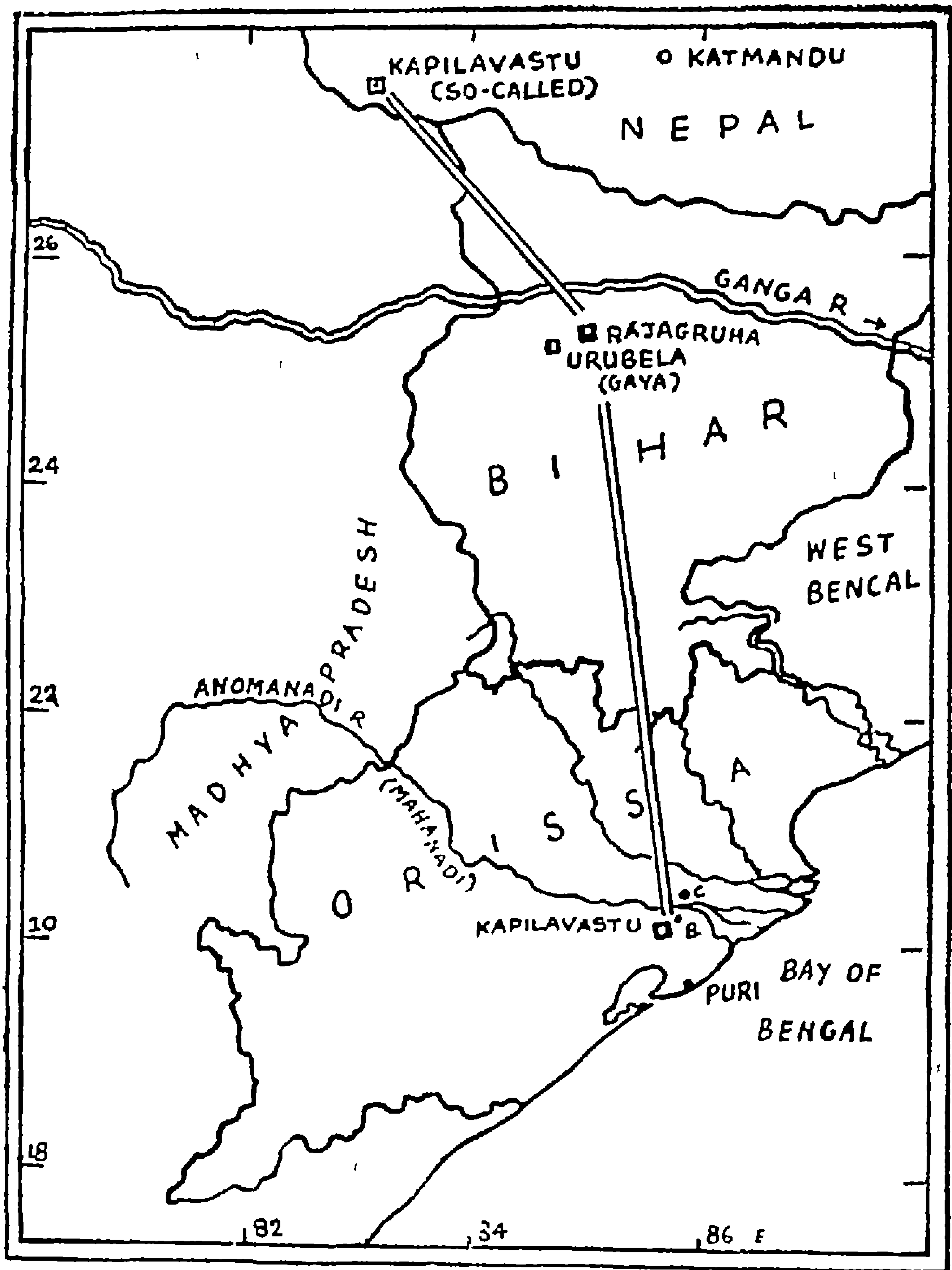
141. The O H R J. vol III No 3 December, 1954 (British Conquest of Orissa, and Early British Administrations by S C De)



Districts of Cuttack and Puri, (Showing-Disturbed area and Parganas of the 19th Century), (A true copy Judicial Dept the 16th September 1817, Sd- W Bayley A C.S to Government)

Page 62

Plate XXV



Position of Kapileswara and Tarairegion according to latitude and longitude.

(पिपिलि) etc belonged to Lembai region Now-a-days also these names are in use

Like the name Devadaha there are Patiadaha, (पटिआदह) Chudangadaha, (चुडङ्गदह) Amsupadaha, (अंशुपादह) Deogan (देओगाँ) was previously Devadaha (देवदह) In course of time Koladesa (कोलदेश) became Kothadesa (कोठदेश) Some of the parts also are now known as Jagatsingpur and Govindpur During the Buddhist period Jagatsinghpur was known as Haridravasana After that for a long time it was known as Hariharpur[142].

Buddha approves in Suttanipata that Toshala was a part of Lumbini region. (But wrongly Tosala is read as Kosala) After renouncing the world he went about aimlessly and reached Raja-gruha, the capital of Magadha When Bimbisara, the emperor, saw him, he was astonished at this most handsome young ascetic and asked his whereabouts Buddha replied thus—

Ujum janapado raja hemavantassa [143] passato,
उजु जनपदो राजा हेमवन्तस्स पस्सतो
Dhana viriyana sampanno Tosalesu niketino [144].
धन विरियेन सम्पन्नो तोषलेसु निकेतिनो ।

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142 Haridravasana—p 127 Bhagavan Buddha by Kosambi. It belonged to the Koladesa region

143 From many old and new Oriya Kavyas (poetical works) it is quite evident that Bhubaneswara was known as Hemagiri (vide Chandra-bhaga of Radhanatha Rai,—"Ubha se Bhubaneswari hemagirivasini ', (उभा से भुवनईश्वरी हेमगिरि वासिनी) 'Kirtivasa Daityabadha portion of the Sharala (शारला) Mahabharata of Sharala Dasa, 'Kedaragauri' by Radhanath Rai and 'Swarnadri Mahodaya' (स्वर्णाद्रि महोदय) (sanskrit) etc)

144 There is O' King, a country on the slope of the Hemagiri, rich in wealth and heroes, who dwell among the Tosalas. (Sn 422-3 Pabbajja Sutta (18.19). Suttanipata Pali Publication Board).

i e. Straight from here, the rich and prosperous Tosali, which lies in the foot of Hemavanta, is my residence

Kapilavastu of Tosala (तोष'ल) (presently called Kapileswara of Bhubaneswara) is situated to the south of Rajagruha (राजगृह) and both of them stand almost on the same meridian (Rajgiri 85° 30'E Bhubaneswara 85°45'E) and the distance between them is approximately of 650 k m On the otherhand, the site of Tarai pillar which is identified as Kapilavastu, is situated an longitude 83°E in the North West direction of Rajagruha, and the distance may be reckoned as 275 k m from Rajagruha So Kapilavastu and Rajagruha are not located in a straight line Even if we judge the straightness of location from the standpoint of latitude; we can find that Rajagruha is situated on the latitude 25°N while Kapilavastu (of Tarai region) is located on the latitude 27°30'N So these two places cannot be taken to have been situated in a straight line, where as Kapilavastu (of Bhubaneswara) and Rajgruha are located in a straight line.

Further it is described in the Jataka (जातक) [145] that it took 60 days to Buddha to traverse from Rajagruha to Kapilavastu to cover a distance of 60 yojanas (i. e. 675 k. m.) at the daily average rate of 1 yojana (i e 11 k m) As a matter of fact, Kapileswara (Kapilavastu) of Orissa is in a distance of 650 k m. from Rajagruha while the Kapilavastu region of Tarai is in a distance of 300 k m only from Rajagruha approximately So it is quite evident that Kapilavastu of Orissa is the genuine one

The said Hemavanta giri later on was known as Swarnakuta giri, (स्वर्णकूट गिरि) Swarnadri (स्वर्णाद्रि) etc. This was a mountainous region comprising the regions of Kapileswara and Bhubaneswara This hilly region also included the forest Chandaka, (चन्दका) which was named after Chandaka Even the

145 P 162, Nidanakatha Jataka Part—I by Bhadanta Ananda Kausalyana.

Khandagiri, Dhauligiri and Udayagiri hills belonged to this area. This was Toshali, the Capital of Toshala Kapilavastu was situated in the foot of this Hemavantagiri From Kapilavastu the hilly regions end.[146]

Before going to Uruvela (उरुवेला) on the bank of Niranjana (निर जना) river (i e River Falgu), Buddha was roaming aimlessly But to have his enlightenment he preferred Uruvela, and reached there But if he had been born in the Himalayan region, there was no reason for him to come to Uruvela, leaving the Himalayas, which was the most suitable place for meditation He followed the route, which was in use by the merchant 'Bhuyans' (भुयाँ) (cast of Khandayata) of Kalinga He went to Magadha and other parts of India Even now that roadway exists

According to the modern historians, there is no geographical or historical account of the roads and ways Buddha followed beginning from his renouncement of the world till his arrival at Magadha[147] So it is quite authentic that in Kalinga he renounced the world, and then only went to Magadha as a wandering ascetic It is doubtless that Lembai is a corrupt form of Lumbini of the past, and Kapileswara is of Kapilavastu of the past

4 FACTS ABOUT ROHINI AND ANOMA RIVERS

The river Rohini (रोहिणी) was flowing in between the estates of the Sakyas and the Kolayas It was providing water for irrigation to both the estates So for irrigation purpose

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146 After it was decided that Buddha was born in the foot of the Himalayas, the authorities are reading Hemavanta as Himavanta and Toshaleshu as Koshaloshu

147 P 3, The Life of Buddha—by E. Thomas
(It is not till Buddha has left his home and comes to the Magadha Country that we find the slightest reference to any historical or geographical fact independent of his personal life.)

there was dispute between the two parties, for which Buddha renounced the world This river Rohini can still be seen Most of its parts have immersed in the river Kuakhai [148] (कुआखाइ) Some portions have been transformed into land

Rising from the 'Andhari' (अन्धारि) region this river passing by the foot of the Khandagiri hill reached the present new Bhubaneswara in its north side, and then flowed through Chandaka (चन्दका) (some part of which is the Utkal University campus now) Enough evidence is there in favour of it. And even one portion of the river has become a cornfield near the river Kuakhai (कुआखाइ) near the south eastern railway line (Howrah-Madras line) A very old bridge of stones can be seen in the corn fields, like the 'Atharanala' (अठरनला) bridge of Puri While on the way from Cuttack to Bhubaneswara the ruins of this bridge can be seen on the left side of the highway, after passing the Kuakhai bridge When there was no Kuakhai (कुआखाइ) river, this river Rohini passed through the Atharanala bridge' [149] and as an obstacle to car festival (to reach Gundicha Bari), (गु डिचाबाडि), went through Puri town, and fell into the sea at Banki Muhana (बा किमूहाण) (estuary named as Banki) So the sands of this river were famous as 'Sharadhabali [150]

148 Kuakhai (कुआखाइ) -First of all it was a canal which was initiated by the Nanda dynasty and was finished by Kharavela It passed through Toshali But in course of time, it became a river and has many branches in the Puri district. (Krutrim khai (कृत्रिमखाइ) (Artificial water-way)—i e Kuakhai) p 119, Utkal Itihas—by Pandit Krupasindhu Mishra (Vide The Edict of Kharavela) P. 31, Old Brahmi Inscriptions by B M Barua. (Khai—khan dhatu—gabhir, khata, Prakrutivad Abhidhan)
(खाइ-खन् धातु-गभीर खात ! प्रकृतिबाद अभिधान)

149. Atharanala is a very old bridge which is very famous in Orissa

150 During the time of Bhanudeva-I of Ganga dynasty, there were 6 cars during car-festival But this emperor filled the river with soil and 3 cars were used He filled the Banki muhan (mouth of the river Rohini) with

(शरधाबालि) One of the portions of this river is now known as Lahunia (लहुणिआ) or Lahania and Ratnachira But the scriptures prescribe sacred bath in the river Rohini—(रोहिणी) 'Rohinyanca Mahodadhi' [151] (रोहिण्याच्च महोदधि) i e Religious merit (punya) is achieved by taking bath in the river Rohini and the sea (i e Bay of Bengal) But only a portion of Rohini river can be seen now near Bhubaneswara But it is quite evident that this river was very much utilised for irrigating the cornfields in the past

It is described in the Jataka that Buddhadeva adopted Sannyasa (सन्यास) or asceticism on the bank of the river Anoma (अनोमा) In the dead of night with his groom Chhandaka, (छन्दक) he travelled on the horse-back and passed through three kingdoms,[152] and after taking the advice of Alar Kalam (अलार कलम) of Keshaputta (केशपुत्त) city,[153] he reached the bank of the river Anoma This happened in the Star—Uttarasadha (उत्तराषाढा) of the month of Ashadha (आषाढ) (i e June-July) [154] The three kingdoms through which Buddha travelled were—

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soil (vide Madala Panji, (मादला पा जि), p. 36) The sand of the river Rohini was for a long time in the Badadanda (बडदाण्ड) or the main highway of Puri This sand was known as Saradha Vali (शरधाबालि) (Utkal Itihas—by Pandit Krupasindhu Mishra, p 119)

151. Markandeya vate krisne rohinyanca mahodadhau Indradyumna saro snatwa punarjanma navidyate (Brahmapurana).
मार्कण्डेय बटेकृष्णे रोहिन्याच महोदधौ । इन्द्रद्युम्न सरे स्नात्वा पूनर्जन्म नविद्यते । (ब्रह्मपुराण)

152. P 134, Nidana katha—(निदान कथा) Jataka by Bh A Kausalyayana.

153 Keshaputta—(केशपुत्त) This is 'Keshapura of Kishan nager police station of Cuttack district

154. Some say the car festival of Lord Jagannatha in the month of Ashadha carries the memory of this incident. But this is wrong since the car festival has started much earlier than Bu •

1. His father's estate Lumbini (later on known as Lembai) (लेम्बाई)
2. Estate known as Devadaha (देवदह) belonging to his own wife and own mother (later on this area was known as Deogan (देओगाँ) i e Govindapur and Jagatsinghpur region of Cuttack district [155])
3. The regions near the bank of river Anoma—(अनोमा) This is Kodanda—(कोदण्ड) After-wards from Kesanagra *it has* become Kishan nagar In this region on the bank of river Anoma (अनोमा) (Mahanadi (महानदी) Buddha cut off his hair with his sword, (pravalayudha) and put on the attire of an ascetic

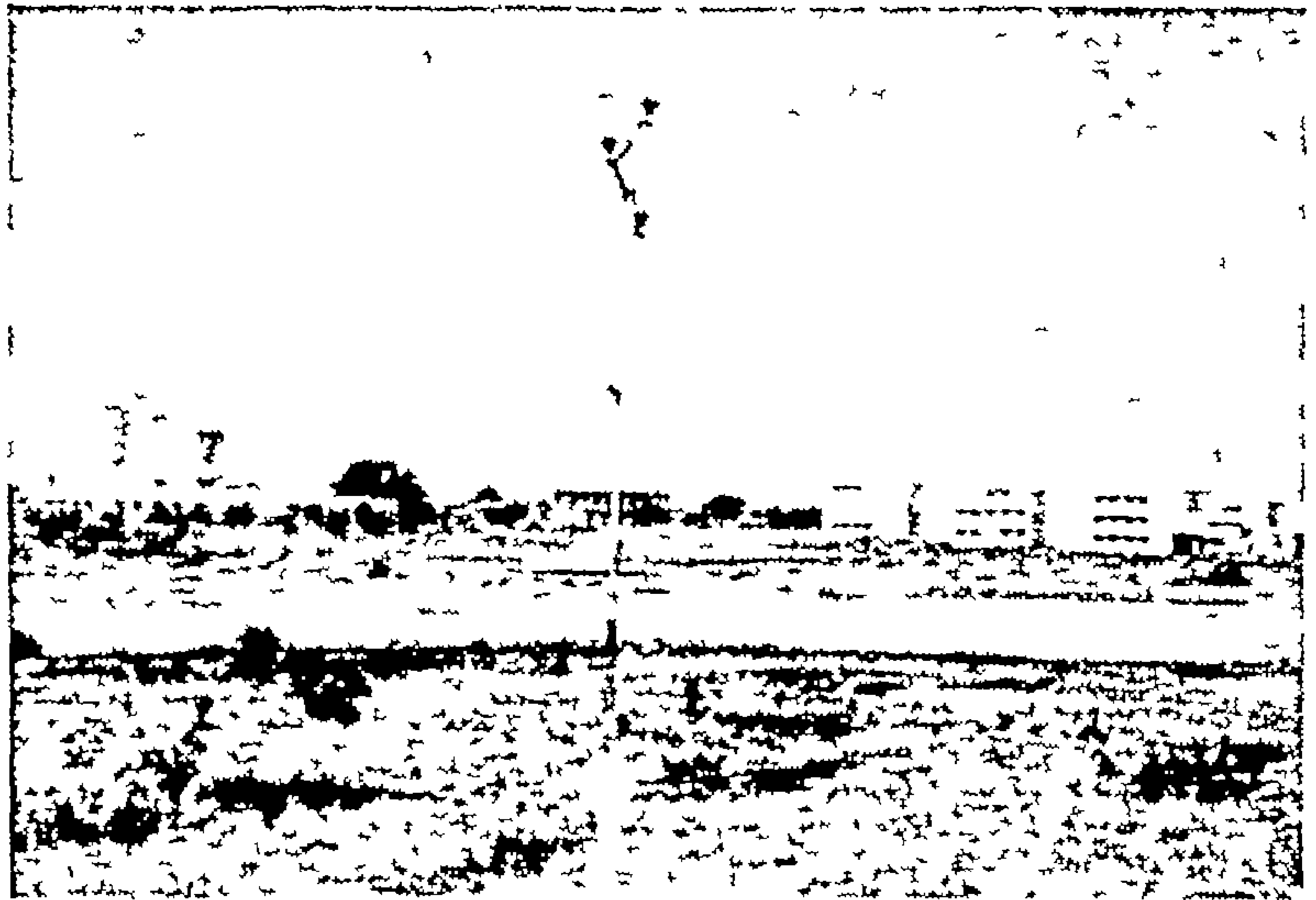
A small river in the foot of the Himalayas, now known as 'Aumi' cannot be identified with Anoma (अनोमा) Because it is Anoma (An-Avam i e which is not a small one, so it is very great) or the Mahanadi[156] (महानदी) (i e Maha (महा)—great nadi—(नदी) (river)

In the 'Abidure Nidana' of Jataka regarding his asceticism Buddha predicts to Chandaka about his future that he would be as great as that river Anoma So it is definitely the Mahanadi of Orissa In course of time the river 'Anoma' (ANOMANADI) (अनोमानदी) was changed to Manada, (मानद) [157] and then again

155 Jagatsinghpur was previously Hariharpur Before that it was known as Haridravasana (हरिद्रावसन) which was situated in Kola or Koliya estate (Vide p 127, Bhagavan Buddha by Kosambi) The old Devadaha became Deogan, and then it became *Gobindpur The* Koladesha have become Kotha (कोठ) desha (देश) being annexed to Puri district

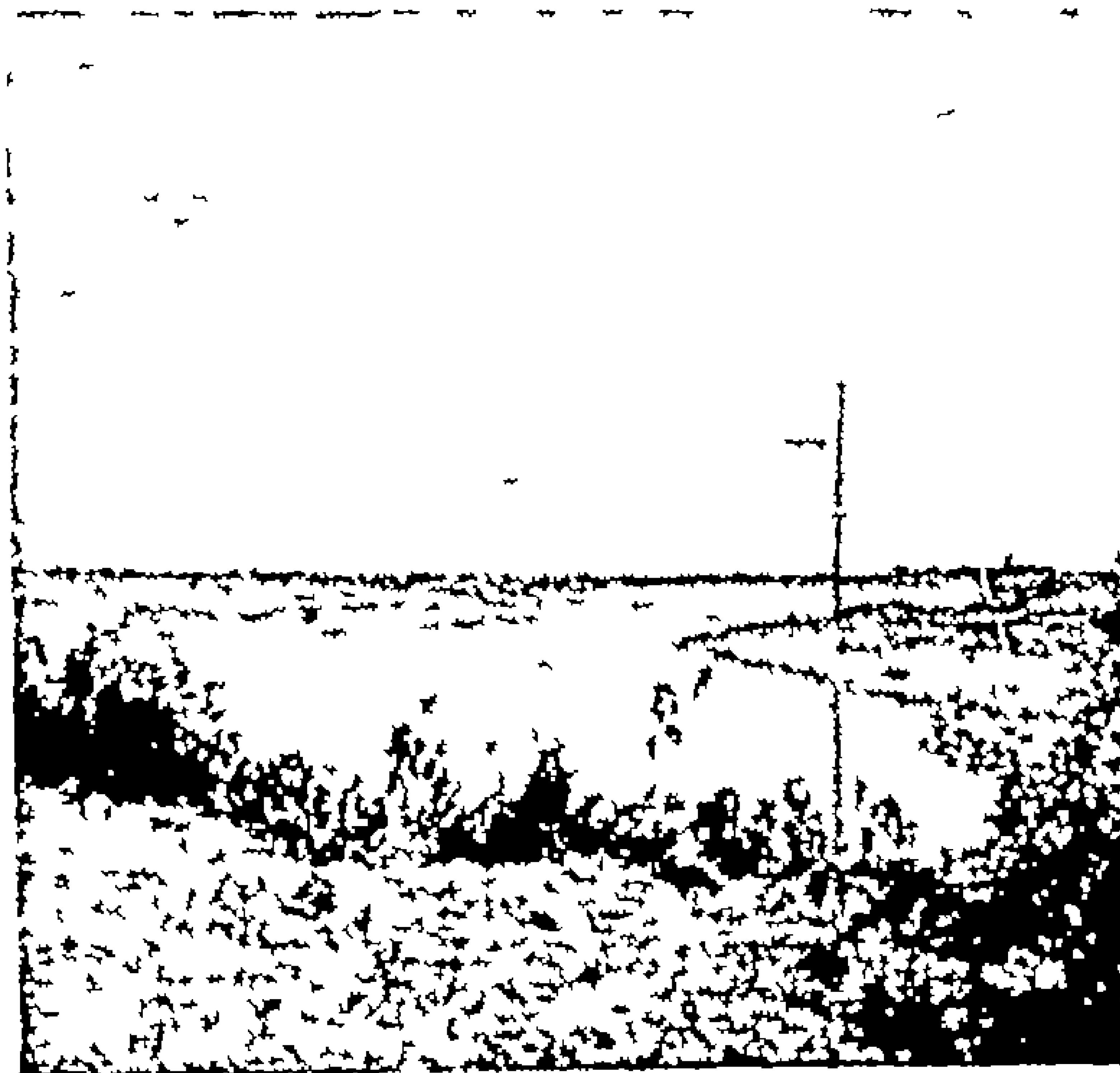
156. Vide notes on Jataka (by Bhadanta Kausalyayana)

157. Ptolemy, *in the* 200 **A.D.** *had mentioned a place 'Sambala' in* the bank of the river Manada It has been proved that *'Sambala'* is Sambalapur of Orissa and Manada is river *Mahanadi* (Vide 'Orissare Bauddha Dharma'—Buddhism in *Orissa*, p 36 by Orissa Sahitya Akademi)



A View of river Rohini near Vāni Vihār,
Utkal University, Bhubaneswar, Orissa

Plate—XXVII



Another view of Rohini river

Plate—XXVIII



A very old bridge of stones which was built over river Rohini and now is seen in the corn fields

Plate—XXIX



Another view of the said old bridge

Plate—XXX

it was called Mahanadi (महानदी) From Kapilavastu (Kapileswara) Buddha crossed the river Mahanadi and went to Magadha through Kendujhara of Orissa That road can be seen even now

5 FACTS ABOUT BAPPA MANGALA i e SEED SOWING CEREMONY ·

In the Nidana Katha (निदान कथा) of the Jataka (जातक) and in many other old Buddhist literature it is written that the seed showing ceremony or 'Bappa Mangala' was celebrated by Suddhodan every year That day the idols of gods were put in a Vimana (i e, a carriage borne on men's shoulders) and they were worshipped and were carried in the well decorated streets The people putting on new garments, garlands and sandal paste were accompanying the gods After the ceremony was over, the king himself was tilling the land with golden plough Then all other were celebrating the seed sowing ceremony This is a true fact that Suddhodana was tilling his own land That is, cultivation was one of his professions [158] So during his meditation Buddha addressing his tongue said—"you have taken 3 years old scented rice Why are you worried then ?" So Buddha was quite acquainted with paddy and paddy fields [159]

This seed-sowing ceremony is still celebrated in Orissa in the Aksaya Tritiya (i e 3rd day of the bright half of the month of Vaisakha (वैशाख) corresponding to the month of April-May) On this day the idols of gods are carried in the main streets, and garlanding and sandal pasting still persist This festival still can be seen in Bhubaneswara and Kapileswara Throughout Orissa this seed-sowing ceremony is in vogue, and from this day the cultivation with sowing of paddy starts [160]

158 Bhagawan Buddha, p 114 by D Kosambi

159 P 137 Abidure nidana (Jataka) Majjhima nikayamahasachchaka sutta

160 "Smakshipta Odiya Jnanakosa' (i e. Concise Encyclopaedia Orissana) Part—I, pp 142—146 (Published by the Utkal University)

This festival is not seen in any other part of India [161] Specially the Lembai region including the Kapileswara village contains vast areas of paddy fields

The Sakya people very much liked the rice So Buddha's father was named Suddhodana (सुद्धोदन) i e, literally one who liked pure rice Buddha's grandfather Sinhayana had five sons, and they were known as Amitodana (अमितोदन) i e who liked unmeasured rice [162]

Dhautodana (धौतोदन) who liked washed rice,

Suklodana (शुक्लोदन) who longed for white rice and

Sukhodana (सुखोदन) who liked fine rice [163]

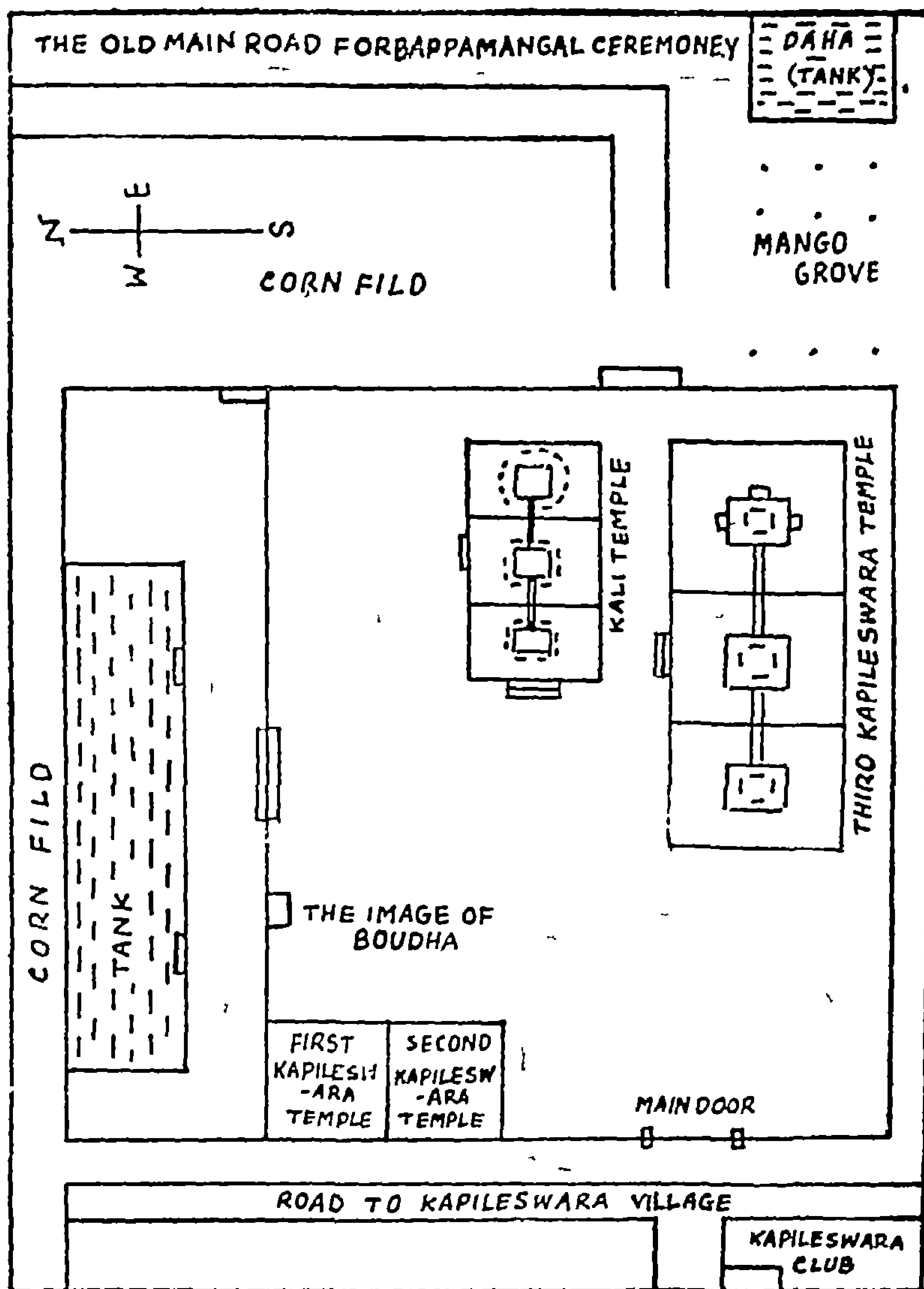
Orissa is famous for rice The Mahaprasada or rice offering to Lord Jagannatha and Lingaraja is famous in the world Washed rice is a traditional and cultural heritage of the Oriyas It is also given in the Jagannath Puja The rice-offering was first of all adopted by Brahmadutta in the Konakamana temple It continued in that place till the Konarka temple was destroyed This type of rites have come from the views of the Buddhist thought This rite is still to be found in the temple of Kapileswara So the seed-sowing ceremony was a peculiarity of Kalinga, and Suddhodana was a man of Kalinga

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161 3rd day of the 2nd fortnight of the month of Vaishakha is Aksaya Tritiya in Jainism From this day Rusabha deva drank the juice of suggar-cane from 'Sreyansa' the king of Hastina for a year So the kitchen of this king was become Akshyaya (Undecaying) (Vide Bratatithi nirnaya by Acharya Singhanani, Bharatiya Gyanapitha Kashi p 29) But here Akshaya is meant for a fistful of rice So it indicates the seed-sowing

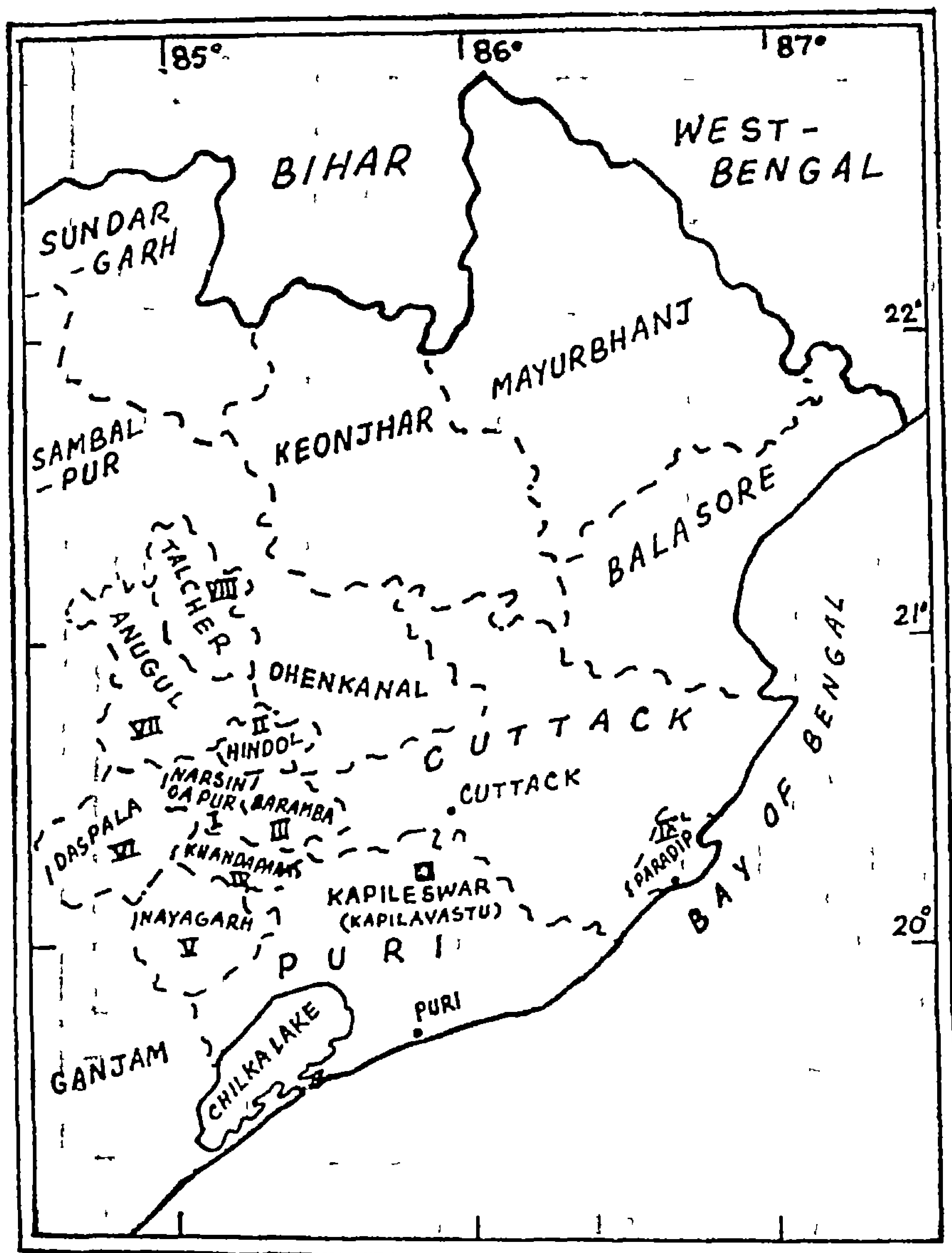
162 Mahavastu Amitodana appears as Amritodana, having immortal rice Sn com-1356 The Life of Buddha by E J Thomas P 13

163 Nidan of the Jataka (M V S. 1355, Rock hill) p 13 Life of Buddha by E J Thomas.



The plan of the old main road (Rājamārga) near the temple which still exists in the middle of the corn field and which was used for Bappamangala ceremony in real Kapilavāstu (Kapileswara)

Plate XXXI



Migration of the Sākyas from Lumbini to nine other regions including, Pārādip and Narasinghpur

Plate XXXII

The old main road (Rajamarga) (राजमार्ग) near the temple still now remains in middle of the corn field for Bappamangal ceremony in real Kapilavastu (Kapileswara) There gods were taken in procession in vimans (विमान) (carriages) to the paddy sowing ceremony to Lembai (Lumbini)—before some years Because these gods were owners of the entire cornfield of Lembai (Lumbini) In course of time as no tillable land was allotted for the temples, the ceremony ceased Only memory of the ceremony remains in the village just to maintain the tradition Even the landed properties surrounding the temple which was the palace of king Suddhodana have been taken into possession by others,

6 THE ADITYA CLAN OF BUDDHA

Dharmananda Kosambi in his 'Bhagwan Buddha' has written—The Sakyas and Buddha belonged to Aditya gotra (clan) They were of solar origin It has been assumed wrongly that nowhere the trace of Aditya clan had been found But it is needless to say that the Sakyas belonged to the Aditya clan Buddhadeva had told himself

Adichcha nama gottena Sakiya nama jatiya
आदिच्चा नाम गोत्तेन साकिया नाम जातिया
Tamhakula pabbajitomhi na kame abhipatthayam
तम्हाकुला पव्वजितोऽम्हि न कामे अभिपत्थय

(Suttanipata—सुत्तनिपात)

I e 'I am a descendant of the Sun (Aditya) by clan, and a Sakya by birth From that family I have gone out, having no longing for sensual desires' This explanation he had given to Bimbisara, the emperor of Magadha [164]

164 Sn 422-3 Mahavagga—pavvajjasutta—19. (पवज्जासुत) (P 330 Suttanipata) (सुत्तनिपात) P 21, The life of Buddha by E Thomas P 123, Bhagavan Buddha by Kosambi.

Kosambi has repeatedly admitted that there was no difference of opinion about the fact that the Sakyas belonged to the Aditya clan [165]

It is very amazing to note that still the Aditya clan can be seen in Orissa The feudatory king of Narasingpur state of Orissa and the Ksyatriyas of this areas belong to Aditya (आदित्य) clan It is a very queer problem They are notorious in the history as solar kings The Baneswara valley site of Narasinghpur is a place connected with Buddhism, and it contains the images of Prajna-paramita, (प्रज्ञापारमिता) Tara, (तारा) Buddhadeva, (The 9th incarnative figure of Bishnu) Padmapani (पद्मपाणि) Avalokiteswara etc [166] Due to Buddhist inclination the Narasinghpur kings were slain by Dahalasena (डाहलसेन), a southern king, and the dynasty continued only due to the pregnant queen [167] Many parts of Narasinghpur state are full of Buddhist sculptures Due to the religious upset the Rahula (राहुल) group of Bauddhas [168] are seen here as Shivaworshippers

Another surprising fact is that the family priests of the Narasinghpur kings belong to the Kaundanya (कौण्डण्य) gotra (clan) It is known from the Jataka that the family priests of the Sakyas were Kaundanya by clan [169] The Narasinghpur kings brought their family priests with them when they settled in Narasinghpur

Many did not accept the Narasinghpur kings as Aryans as their clan was not included in the Aryan list It was told that

165 P. 124 & p. 423, Bhagavan Buddha by Kosambi

166 P 32 Feudotory States of Orissa Bengal Gazatteers by L E B Cobden Ramsay 1910, P 204 Buddhism in Orissa

167 'Jhankar' (Oriya monthly)—Narsinghpur Itihasa (इतिहास) (History of Narasinghpur) by Padmasree Paramananda Acharya—(10fh year)

168 P 433, Bhagavan Buddha by Kosambi

169 Kaundanya, he is a Brahmin and son of the family priest (Sarbhanga Jataka (522) p. 22 The Life of Buddha by E Thomas)

they were Suddhas (सुद्ध) [Sudas (सूद) and not Sudra (शुद्र)] A caste 'Suda' सूद is seen in the Narasinghpur region, which is an amalgamation of the Aryan and the Dravidians These Sudas are a *martial race,* [170] but they are also cultivators The chief of these 'Sudas' सूद, 'Badajena' बडजेना was the military chief of the Narasinghapur state in the past, whose ancestors still continue as the leader of the Suda(सूद) caste sparsely living in the adjoining nine states [171] namely Narasinghapur, Baramba (बडाम्बा), Hindola, Angul, Talachera, Dasapalla, Khandapara, Nuagarha (नूआगड) and Paradwipa (पाराद्दिप) which is a little way off Even the Suda women are war like in nature When the military chief was slain in the warfield, his wife also led the army These accounts can be read from the copper plates These Sudas worship Buddhist images like Khamveswari (खम्वेश्वरी) and Simhanada (सि हनाद) They worship the family deity of the king 'Prabala'(प्रबला) (Prabalayudha-प्रबलायुध) in the dense forest, which is nothing but a sword in appearance

This sword is placed in a dense forest, named Jaipur, near it, a hill stream named Khandadhua (खण्डाधुआ) is flowing As the sword is washed in the same river and the water is carried to perform the autumn Puja, the river is named as Khandadhua (खडाधुआ)-[(Khanda-खडा) sword, dhua (धुआ-where washed) As a matter of fact this sword was the personal sword of Buddhadeva It's name was Pravalayudha (प्रबलायुध) It's apical portion is broken, as it is too old So two broken pieces together are kept in the

170 Sud सूद—(Suda—ghan)—(सूद—घड) A group of martial race Biswakosa (Bengali) Suddha is another name of Buddha The word Suda might had been derived from that (Lalitavistar, Nidan parivarta, Sachodana gatha,) (Jnanodadhim suddha mahannabhavm Suddha—Anindita—Buddha.) Prakrutivad Abhidhana

171 The record in support of these names of states was produced before the ruling chief of Narasinghpur in connection with the case No 72 R C Miss 1936 Still now one stupa of Sakyas stands at Paradwipa in which the Bauddha image 'Lokanatha' is situated in perfect condition

place of worship In an altar of earth, this secret sword is worshipped by the Sakya Dehuris or worshippers

The origin of the word Dehuri (देहुरी) is from [(Deha-body, Uri-(उरी)—to give up]-(Uri Krutyatmano deham) (उरी कृत्यात्मनो देह) i e those who worship the memory or the remnants of the dead body In the Buddhism many gods are transformed to goddesses Likewise this Pravalayudha or the sword is also worshipped as a goddess and has been named Pravala (प्रवला) Devi

The main worshipper or Bada Raulas (बड राउल)-(Rout)-(राउत) of this sword are the Sakya kings of the Aditya (आदित्य) clan. But they have become totally unable to change the earthen altar containing the sword into a permanent pucca one or a temple Because of many a calamity the altar is in the same condition Leave apart worship, even the appearance of the shadow of a Bramhin is also prohibited in this place But this sword has been worshipped by all groups of people irrespective of caste or cread

After cutting his long hair of the head, Buddha had handed over this sword to Chhandaka After Suddhodana, due to religious repheavals, alongwith the Sakyas, this sword had to be taken to different places and at length it was brought to Narasinghpur This is a proved historical truth.

Singhapur (सिंहपुर) of the 'Mahavansa' has subsequently become Narasingpur.

The Jaipur forest is 6 miles away from the capital of Narasinghpur As it was taking a long time to bring the pot containing water after washing the sword, the kings tried to bring the sword to their palace, but failed Once king Chutia (चुटिआ) Sen, in the beginning of 10th century tried to bring that secret sword with the honour of a Chakravarty (emperor) But after reaching the half way, some natural calamities occured

and the sword was sent back to its original place the same night People do not discuss this event openly (as it is so secret a thing) although it is a historical fact

The place where from the sword was sent back is marked with a 'Dhauranga' (ढाउरंग) tree And a reservoir named Badaraulia (बडराउलिआ) named after Badaraula (बडराउल) or the main worshipper (i e king) was dug out and water pot is brought henceforth from that place No more, water pot is brought from Jayapur

The rite of Badaraulia is as follows. The Dehuri or the worshipper takes bath before the sun shine and fasts for the whole day. At the dead of night with a new pot he dips into the reservoir, then carefully brings back the water filled pot to the foot of the Dhauranga (ढाउरंग) tree and starts worship He puts a replica of the sword carved in silver into the water pot The pot is put in a container with lid and decorated with black flowers like 'Aparajita' (अपराजिता) Again the pot is covered with a jet black new cloth and is carried by two Dehuris After mid night, this rite is performed very secretly Then with a number of black umbrellas, (kalachhati) (कलाछति) silver flame containers with two, three, five and seven branched flames, different musical instruments with the honour of a Raja Chakravarty the pot is brought in a procession to the capital, covering one mile of way Thousands of people pay their homage offering beverage with bifitting frightened reverence In the mid street of the capital the Dehuri performs rites with some aboriginal customs As in the death rites, here water and milk (khira-nira) (खिर-निर) are offered to the pot The military force of the king watch carefully the rites a little away standing from the place of worship. With folded hands, thousands of people watch the worship Then the pot is carried and kept in the house of worship in a room, quite secretly on a tripod as can not be visible to any body directly Then afterwards

the Dehuri alongwith his companions worship the pot as goddess Pravala (प्रबला) Here also the Bramhins are not allowed

For centuries, this pot worship is connected with the autumnal 16 days puja rites of goddess Durga In the month of Aswina (September, October) in the 8th day of the 1st fortnight, the goddess Durga is brought from the palace of the king with great pomp and grandeur and is kept in the house of worship without any offering The goddess is kept till midnight like that Her worshippers are Bramhins After the pot is brought at midnight—the puja rites start. In addition, the sudas also worship Prajavati in the name of Jasovanti in a separate place The rite contains Homa, (होम) Japa, (जप) Tarpana, (तर्पण) Puja (पुजा) and Bali (बलि) But the rite for the pot is different In all the days, the Puja rites start early in the morning in both the places and finishes late at night But the pot is immersed in the 9th day in the last part of the night before the day dawns This resembles the death rites performed by the Hindus all over the country In both the rites the same belief prevails—if some body meets this going—to-be-immersed materials on the way, his disaster is inevitable

Afterwards in the 10th day goddess Durga meets the god Madhava (i e Jagannatha) and the Dussera festival is celebrated This puja rites of the pot will one day marvel the whole world

This curious pot-worship is described briefly below

Transformation of the
worship of Mahamaya (महामाया)

Mahamaya or Mayadevi gave birth to Buddhadeva at the age of fifty one, which was an exceptional case But while she was in the delivery room known as 'Antudishala' (अतुडिशाला) (the meaning of Antudi can be defined—lower abdomen as it contains uterus So giving hot application to it is done in the delivery room, hence the name 'Antudishala') Before taking the

first bathe after delivary, all of a sudden she breathed her last and became a female vampire According to the colloquial birth-rites, after 7 days the 'Uthiari' (उठिआरि) or rising is done The mother with child leaves the previous place, takes bathe and rests in a separate bed with separate heating arrangement till the 12th day after the delivery Even if a woman after delivery before twelve days dies, she also becomes a vampire But the woman who dies within seven days of the delivery becomes more dangerous and it becomes impossible to tolerate her evil-doings The nurse-mother of the infant gets many evil dreams, and the infant suffers always and dies at last The meaning of 'Pishachini' (पिशाचिनि) is the ghost who is hungry for flesh and has not attained salvation It is a dangerous belief or truth that she takes the flesh of her own child and makes many noises of bad omen Even if a pregnant woman dies without giving birth to the child, the uterus is cut open and the foetus is brought out She becomes a ghost named 'Chiriguni' (चिरिगुणि) The evil doings of a Chiriguni in a graveyard is quite dangerous and some times the passerby dies out of fear to it Still this (superstition ?) prevails

Aunty Prajavati Gautami took care of the child, but from time to time the evil doings of the ghost of Mahamaya became intolerable Suddhodana called for all the sorcerers, magicians and physicians etc to get rid of the evil spirit of Mahamaya But he could not get rid of the danger and spent four months like this As he became impatient, he discussed the astrological position of the star Mula (मुला) i e to get rid of the evil doings and as Mahamaya had died in the 7th day of the first fortnight he arranged the puja of Mahamaya from the 8th day of Aswina, by making an image of Mahamaya The worship started from 8th day as it was the day to get rid of the dangers, according to astrology As Orissa was land of lions in the past, she was given a lion as her carrier. As she belonged to the ever youthful group, her worship was fixed for 16 days by

the worshippers As there was devil worship in it, it was named as 'Tantra' According to the devil-manner there was sacrifice of the buffalo and at night the image was bathed in blood of the sacrificial animals Besides, many he-goats, rams and fowls were killed as sacrifice and fish, dry fish, and wine were given as offering To please the evil spirit of Mahamaya king Suddhodana uttered

'I know, after becoming an evil spirit (Chandi) due to ill fate, you are trying to kill the off-spring of my family (Sadyobinashayashi Kopavati Kulani (Chandi) (सदयो बिनाशयसि कीपबती कुलानि) Now showing me favour, be peaceful to me and my child, remove all evil dreams Remove all evil complications

(Upashargah Shamamjanti, grahapidascha darunah,
उपसर्गा शमयान्ति ग्रहपीडाश्च दारुण .
Duhswapnancha, nruvirdrushtam Suswapna mupajayate,
दु स्वप्न च नृर्भिदृष्ट सुस्वप्न मुपजायते
Balagrahavi bhutanam balanam shantikarakam.)
वाल ग्रहाभि भुताना वालाना शान्तिकारक

You have not attained salvation Out of delusion, you have become upset with hunger So as a tiger eats human beings, you have become desirous of eating the flesh of your own child (Kana Moksha drutan mohat pidyamana napi kshyudha Manusha Manuja byaghra, Sabhilasha sutan prati) (कणमोक्षा दृतान् मोहात् पीडयमाना नपिक्षूधा । मानूषा मनूज व्याघ्र साभिलाषा सुतान् प्रति ।
(with reference to this, later on human sacrifice was started before the goddess and many mythological stories, were created about Sati and Parvati But it cannot be true that such evil and nagative offerings were done for the divine and Saint like Sati or Parvati)

You are Mahamaya, you are knowledge of knowledge, you are intelligence of intelligents But because of loss of memory, you have become a great demoness inspite of being a

great queen (Mahavidya Mahamaya Mahamedha Maha Smruti, Mahamoha cha Bhavati, Mahadevi mahasuri) (महाविदया महामाया महामेधा महा स्मृति महामोहा च भवति महादेवी महासुरी) Queens are always called as 'Mahadevi' from time immemorial

Oh Mahamaya ! with your influence, keep alive the baby and be the cause of its existence And don't draw me with the power of your evil spirit and put me in delusion (Mahamaya pravavena Sansara Sthitikarini, Baladakrushya Mohaya Mahamaya Prajachhati) महामाया प्रभावेण ससार स्थितिकारिणी, वला दाकृष्य मोहाय महामाया प्रजछति Leave this child alive I will celebrate your worship every year. And even I will celebrate your birth day for nine days from the first day of the bright fortnight of the month of Chaitra

After the worship by Suddhodana, the evil spirit of Mahamaya got pacified Afterwards this worship spread in to general Buddhists Basing Mahamaya, many different evil spirits with different names were worshipped in Kalinga After Ashoka, this worship became more prevalent, but gradually had its decline Out of the immorality of the 'Tantra' Buddhism had its end King Suratha, the 9th king of the Chaitra dynasty in Kalinga in 1st century B C was banished by the Kolas, the same clan, Buddha's maternal uncle belonged to (Kola bidhwansinah Tatha, Hrutaswamyah Sa bhupatih, Ekaki hayamaruhya Jagma gahanam Banam) कोला विध्व सिन तथा हृतस्वाम्य स भुपति । एकाकी हय मारुह्य जगाम गहन वन He received instructions from Medha, a Buddhist Tantric scholar in the jungle to perform the worship of Mahamaya Then he worshipped Mahamaya for three years and got back his kingdom (Ebam Samaradhayato Stribhirbarshairjatatmanoha,XXAtracheba nijamrajyam hruta shatru balam balat). एव' समाराधयतो स्त्रिभिर्वर्षे र्यतात्मनो × × अत्रचेत्र निजराज्य हृत शत्रु वल वलात् । But after he returned back to his kingdom, Buddhism was toally uprooted So taking advices from the exponents of religion, he

built an image of Durga and the Durga puja became wide spread in India (Purva, Chaitrabansa Samudbhabam Suratho namaraja bhut) पूर्व चैत्रवंश समुद्भवम् सुरथो नाम राजा भुत् I He changed queen Mahamaya into Mahamaya Durga (Durgayei Durga Parayei) (दुर्गाय दुर्गपारायै) Out of the sacrifice of the buffalo, the legend of Mahishashura was adopted. The adoption of Mahamaya (i e Durga's incarnation) Mahamaya in the 1st chapter, Durga in the middle chapter and Gauri in the last chapter in the Chandi (Saptashati) was done inorder to uproot the influence and worship of Mahamaya, the queen of Suddhodana Otherwise the wife of the great Yogi Shiva could not have taken flesh and drunken blood

Mahamaya, the princess of the Kolas was a beauty par excellence

Now a days, even the Kola women are beautiful to look at So in the invocation to Durga, (दुर्गा) she has been described to be a very beautiful (Surupini)(सुरूपिणी) golden coloured (Subarna barnavam) (सुवर्ण वर्णाभा) sweet smiled, with all good signs in the boby, a Bala (बाला) or youthful Maiden (as she had not given birth to) staying with young maidens, with pearl neckleces, being revered by the learned men and fond of her retinues (Charuhasini (चारुहासिनी), Sarvalakshanasampanna (सर्वलक्षण सम्पन्ना), bala (बाला), Kumarivischsevitam (कुमारीभिष्च सेविता), Muktadamalasatkantham (मुक्तादामल सत्कण्ठा), munivihstutipathakaih (मुनिभि स्तुति पाठकै) (This is proved from the book, Durgostsaba Chandika, by Bardhan Rajguru Mahapatra and other books on Durgapuja)

Besides, if some body goes through the main portion of the invocation, one finds the words, which clearly mention that it was written in order to get rid of the danger of the evil spirit of Mahamaya, (Uttishtha Purishi, Kim Swapishi, bhayam-

me samupasthitam) (उत्तिष्ठ पुरुषि किं स्वपिसि भय मे समुपस्थितम्) Oh Devi, awake, give up your evil ways, you cannot recognise your husband, son out of delusive sleep, so I am afraid, give me strength, give me peace etc

Besides some other renderings are there to save the Bramhin religion, (Dharmadwisham, Mahamayeti, Jam bhavan, hantu bramhana Mudyatam) (धर्मद्विषाँ महामायेति या भवान् हन्तु, ब्रह्माण मुद्यता) It is imagined and described in such a manner that it is difficult to penetrate into it But it is true that from the very beginning there is Tantric thoughts in the Buddhism. So Mahamaya turning into a vampire, king Suratha getting his kingdom back after worshipping Mahamaya as Durga and advent of Durga and her followers in the religious arena, all are nothing but naked truths So along with the worship of Pravalayudha (goddess Pravala) or the sword, all other rituals of the Sakyas are very much historical Besides as a whole the rites and rituals of worship of the sakyas are like the worship of aboriginal people It had been proved that the Sakyas were a hybrid race of Dravidians and Aryans [172] It is assumed that the origin of Suda (सुद) is either from Sankhya (साख्य) leading to Sakya (साक्य) and then Suda or from Suddha of Suddhodana or from Buddha. These Sudas are also given the title 'Aruka' (आरुक). Dhanwantari Aruka, the first came to this region with the then king So from the Gotra (clan) Adichcha, (आदिच्चा), this Aruka (आरुक) had been formed

Many Kseyatriya families of Narasinghpur still belong to the Aditya (आदित्य) clan Besides houses named 'Kalua कालुआ

172. Non-Aryan customs may have survived among these peoples The names of Sakya villages have largely a most non-Aryan appearance x x x One of these is the story of daughter of the Sakyaprinces marrying their sisters (That is daughter of the maternal uncle) P 23, The Life of Buddha by E Thomas.

Ghara' (घर) are seen in the Suda (सूद) region which are accessible to any body and these houses are perhaps named after 'Kalam', (काल) the teacher of Buddha (Alarakalama)

These Sudas (सूद) belonged to the Aditya (आदित्य) clan, like the Kshyatriyas, and the king of that region But some of them have changed their gotra due to the change in the family priests and compulsion of the king But some still have retained the clan 'Aditya' Their village diety is known as 'Dharmasuni' (धर्मसूणि) which is perhaps the wrong usage of 'Dharma Saranam' (धर्मशरण) [173] Some of the Sudas now have adopted 'Surya' gotra (clan) i e a modified form of Aditya clan So still the Sakyas can be seen in Orissa The complete extinction of the Sakyas is quite erroneous and baseless [174]

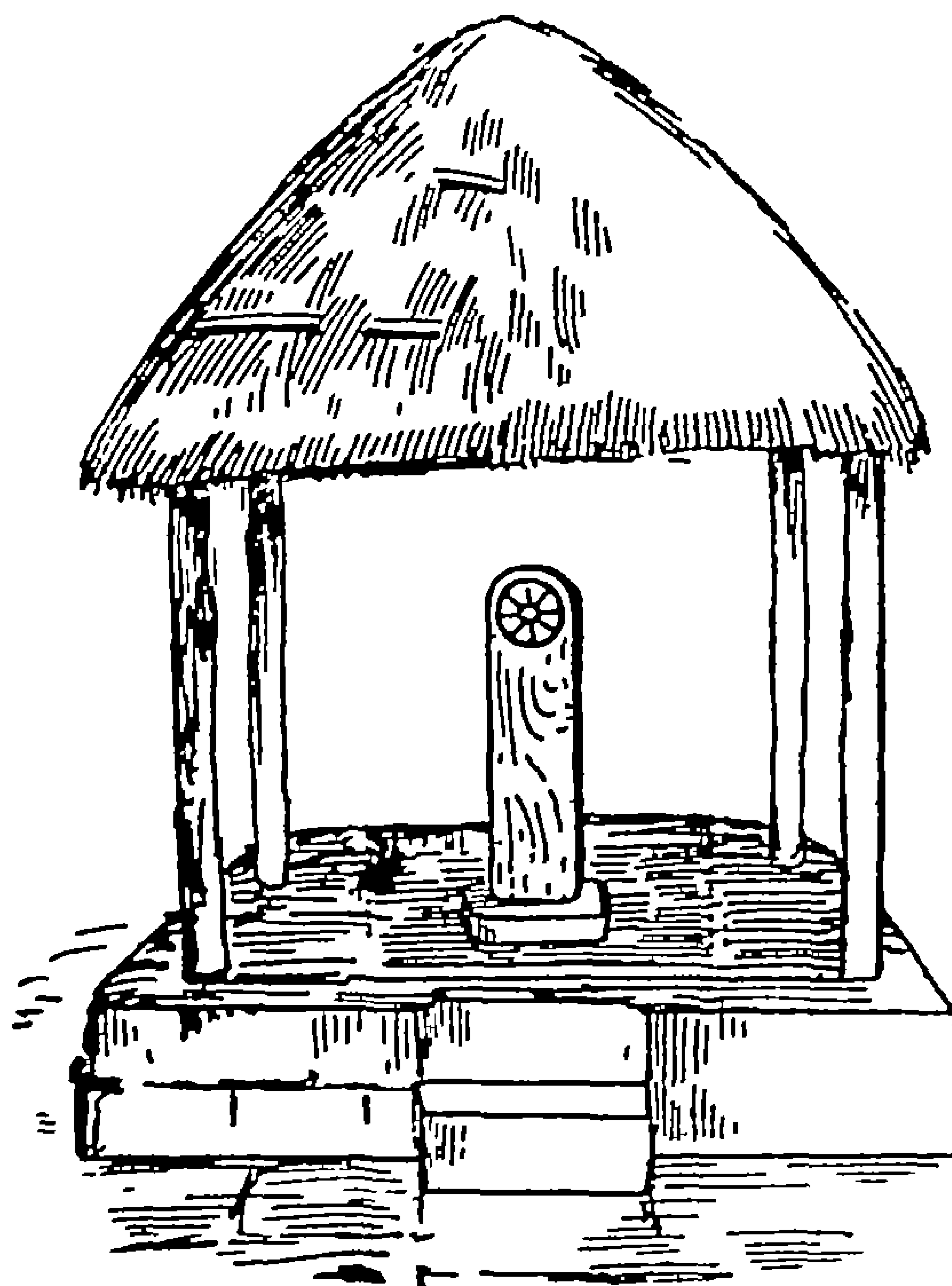
A unique Buddha image was discovered by me in 1942 from the Baneswara valley region of Narasinghpur Ex-state This is the 9th incarnative figure of Vishnu I don't know whether this type of image has been obtained from anywhere else [175]

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173 A village 'Ullasa kota' is situated near the town of Narsinghpur, where this deity 'Dharmasuni' can be seen

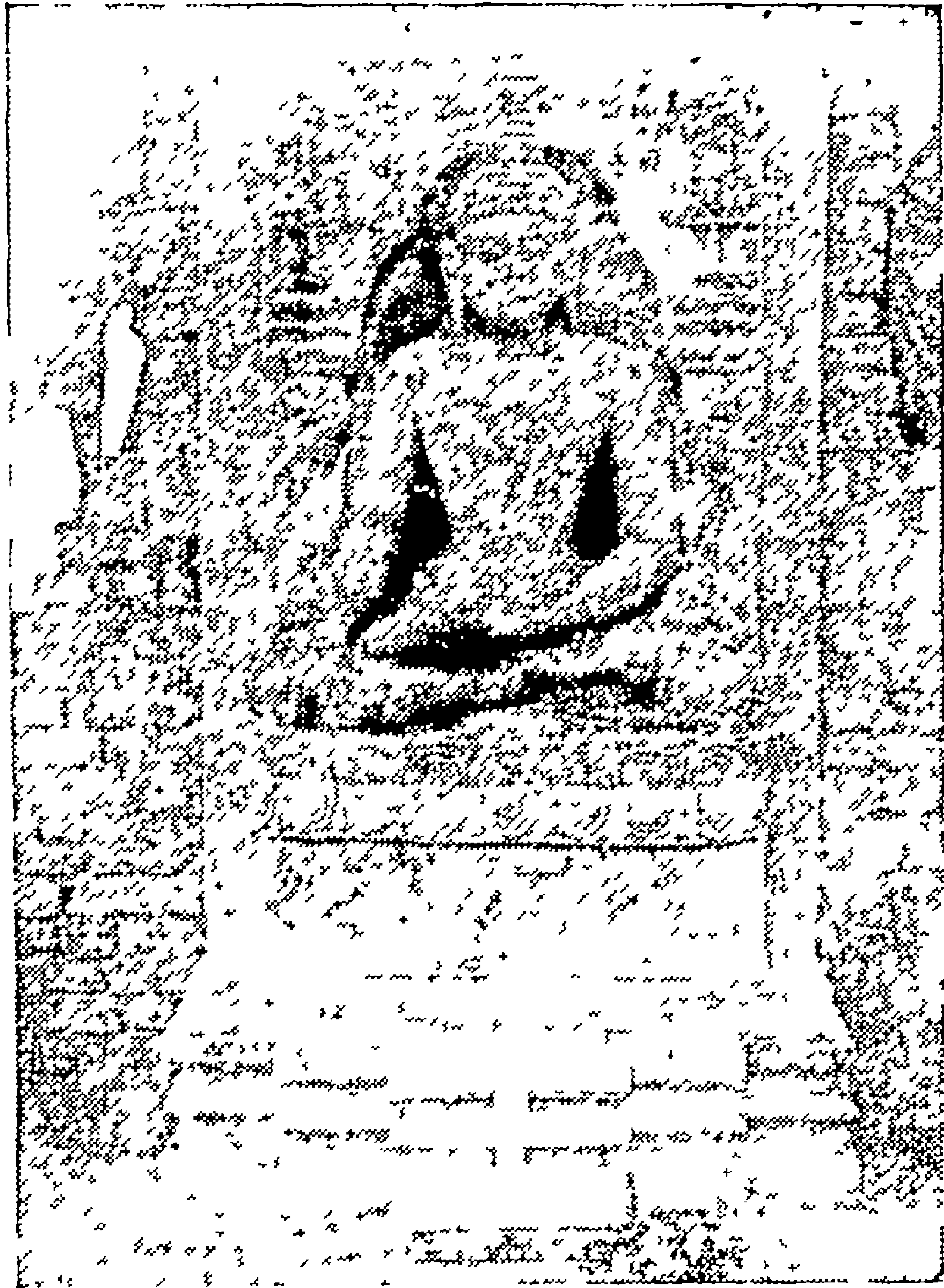
174 There is no historical authenticity of the fact that Vidudabha, the emperor of Kosala destroyed the Sakyas, as described in the Pali traditional works (The real fact is that, only to prove the genuineness of the artificial birth place of Buddha as the real one, this type of fictitious story had been fabricated—'author') (Vide-History of Ancient India, pp 90-91 by Dr R S Tripathy) See p 38, The Early History of India by V. A Smith.

175 The image is surrounded by such Brahminical deites as Varun, Kubera, Indra and Isan, and so, it appears to have been conceived as the incarnation of Bisnu (P. 204, Buddhism in Orissa, Baneswara—P 5)



The sketch of the village deity which is known as Dharmasuni is perhaps the wrong usage of Dharmasaranam It is in Ullāsakota which is situated near the town of Narsinghpur (Ex-state), Cuttack,

Plate XXXIII



This is Buddhaś image, the 9th incarnative figure of Vishnu, from Bāneswara nāsi, Narsinghpur (Ex-state), Orissa (This is the only figure so far discovered in the whole World with the figures of d fferent deities like Indra, Baruna, Kuber, Yama & Nairuta etc on both the sides)

(It is now in the Orissa museum at Bhubaneswar.)

Plate—XXXIV

Some important events in the history of Orissa relating to the Sakyas.

Date	Events
225 B C —	Kalinga became independent after the death of Asoka in 232 B C The fishermen dynasty migrated to the coastal area
192-170 B C —	Kharavela became the emperor of India He brought back the Jinasana, the seat on which Buddha meditated, from Magadha People were in immense joviality during his reign
69 B C —	Suratha, the 9th king of Chaitra dynasty was completely defeated by the Kolas He went to the hermit 'Medhas' in the Maitreya Vana (forest) and worshipped Mahamaya (Durga, Chandi) The Chaitra dynasty extincted after Suratha
54 B C —	The reign of Bhoja or Bhoumakar dynasty in Orissa Six queens of this dynasty also reigned
129 A D.—	Kolas became quite peaceful The Buddheswara of Bhubaneswara city was established
140 A D —	Kolas occupied whole of Kalinga But as the Sakyas were strong enough, only Buddhism existed at Lumbini
450 A. D —	Kolas became quite powerful during their 300 years of reign. Kalinga was known as the Kola Empire due to them The Sakyan princes went to the southern part and established the Bijayapur (Jaypore-Orissa) kingdom The Sakyan citizens went to the coastal

Date.	Events
	area and settled at Kujanga of the present time
480 A. D.—	The Buddhist scuplture and architecture were completely destroyed from the Kapilavastu region The Asokan pillar containing the relics of Buddha was also destroyed With the help of the Mallas, and under the leadership of Om Debaputra Bhikshyu SANKASA the Buddhist monks took away one copy of the birth plate of Buddha and the earthen urn found inside the pillar, to distant Himalayan region Thus they preserved the memorials of Buddha there
484 A. D —	The pillar of Konakamana was destroyed As it was impossible, the Buddhists could not take the statue of Konakamana to the Himalayan region, but took a copy of the inscription and the image of Mayadevi to the Himalayan region
490 A D —	Ranakesari of the Soma dynasty of South Kosala (Kalinga) attacked the Kola kingdom from the region of Binitapur. The Kolas were defeated and fled to the southern region Some of these Kolas reigned over the Kongada kingdom under the Sailodbhava dynasty and at length became extinct A large number of these Kolas inhabited the bordering forest-tracts and took recourse to agriculture.

Date	Events
500 A D —	The beginning of the reign of the 'Soma' dynasty
520 A D —	The Soma kings became quite powerful
556 A D —	The Bhaskaresvara lingam was installed taking a portion from the Asokan pillar The Kapileswara lingam, the 3rd was installed in the empty place, where the relics of Buddha were present But the previous worshippers, the Mallas, continued to be the worshippers From this period the name of Kapilavastu was changed into Kapileswara, and the Buddhist fame was completely extincted out from this place
596 A D —	Kolavati, the princess of the Kolas become the queen of Yajati, the Soma king and established the Brahmeswara temple and the foundation of the Lingaraj temple started
638 A. D —	Hiuen Tsiang came to Kalinga He was completely silent about the Buddhist culture of Tosali, as it was completely demolished at the time of his arrival He wrote about the Buddhist arts and sculpture at Konakamana port (Charitra port).
640 A D.—	The Dhivara dynasty left the Kujanga area (of the present time) and settled at the Tamralipta port But some of them were left at Kujanga
720 A D.—	The Buddhist sculpture was destroyed from the Konakamana region Only the image of Konakamana was left It was

Date	Events
	worshipped afterwards as the Sun God, although it was a statue of Buddha of Bhumisparsa Mudra. Purandara Kesari, the emperor destroyed the stupa and built a temple there Henceforth the place became a citadel of Sun worshippers.
830 A D —	The Sakyas who settled in the south had an internal conflict led by two opponent brothers Dharma Sena, the elder one and Vikram Sena, the younger one The younger brother with his family priest Kaundanya Lalita Dasha established an Estate out of Bauddha kingdom near the Mahanadi river at Baneswara nasi The Sakyas heard about it and settled in 9 Estates adjacent to this region They live in these 9 estates uptill now The name of the Estate of the Sakyas became Narasinghpur state afterwards
1505 A D —	The Buddhist religion was completely extincted out from Kalinga during the reign of prataprudra Deva, the Gajapati emperor of Orissa Only the Sakyas retained it incognito
1645 A D.—	In 1245-56, Gajapati Narasingh Deva built a world famous temple at Konarak for the first time destroying the temple of Purandara Kesari But this great temple also had a tragic demolition and the image of Konakamana was brought to the premises of the Puri temple and was worshipped there

7. FACTS ABOUT MAJJHIMA DESHA

It has been described in the Jataka—

Buddha had told himself—he had taken birth in the Majjhima desha of Jambu dwipa

This Majjhima desha belongs to the middle region of India But the place, which has been ascertained as the birth place of Buddha, is not Majjhima Desha or middle region on any account [176]

The middle region of Jambu dwipa or India is limited by the Vindhya range So the Madhya pradesha is now-a-days called the middle region of India When the erstwhile Kalinga (the present Orissa) comes to one's view, it spontaneously comes to one's mind that Kalinga once stretched to a great extent into other regions The whole of the Bastar state, Rayagarha, Rattanpur, Jashapur, Bilaspur etc which now belong to Madhya Pradesha were pure Oriya regions, and parts of Orissa Still now lakhs of Oriyas reside there So when Kapilavastu is said to be in the middle region of India, it is quite evident that it was in Kalinga

The foot of the Himalayas cannot be the Majjhima desha or middle region of India Majjhima desha that has been described in Jataka must be an interpolation So it is quite evident that Buddhadeva was born in Orissa

8 FACT ABOUT JINASANA (जिनासन)

Jinasana (जिनासन), the seat which the Nanda kings had taken to Magadha, had been brought back by Kharavela with great reverence to Kalinga in 12th year of his reign [177] In this respect, the fact that the Jina, to whom the seat belonged as is told to be

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176 P.29, The life of Buddha by E. Thomas

177. Barasame chvasse x x Nandaraja nitam Kalingam jinasanam Anga magadhato Kalingam aneti (Inscription of Kharavela, p 35 'Old Brahmi Inscription by B. M. Barua बारसमे च वस्से × × नन्दराज नीत कालिंग जिनासन अग मगधतो कलिग आनेति ।

the chief of the Jainism is not correct, because Buddha was also known as Jina Kharavela had a secular view of all the religions So the seat of Jina of Buddha [178] Which was brought by the merchants Tapusa and Bhallika after his renunciation had been worshipped by the people of Kalinga with great respect The Nanda kings reigned in Magadha before Asoka, and after the demise of Brahmadutta, the emperor of Kalinga They were the followers of Brahmanism So to check the spread of Buddhism they forcibly seized this seat, and took it to Magadha Even the Nanda dynasty was extinct, Kharavela recovered it after getting informations about it But as a matter of fact during the reign of Saivas this Jinasana was kept hidden somewhere It is a doubtful fact that Kharavela was a jaina [179]

But from this incident of Jinasana it is quit evident that Buddhadeva was born in Orissa

9. FACTS ABOUT THE MARRIAGE OF BUDDHA .

Buddhadeva married to the daughter of his maternal uncle This was a custom only confined to Kalinga Still it is in vogue in the southern part of Orissa, although largely this custom had been abolished It is well-known to every one that many Oriya kings and Kshatriyas are used to get married to the daughters of their maternal uncles This is an age-old custom of

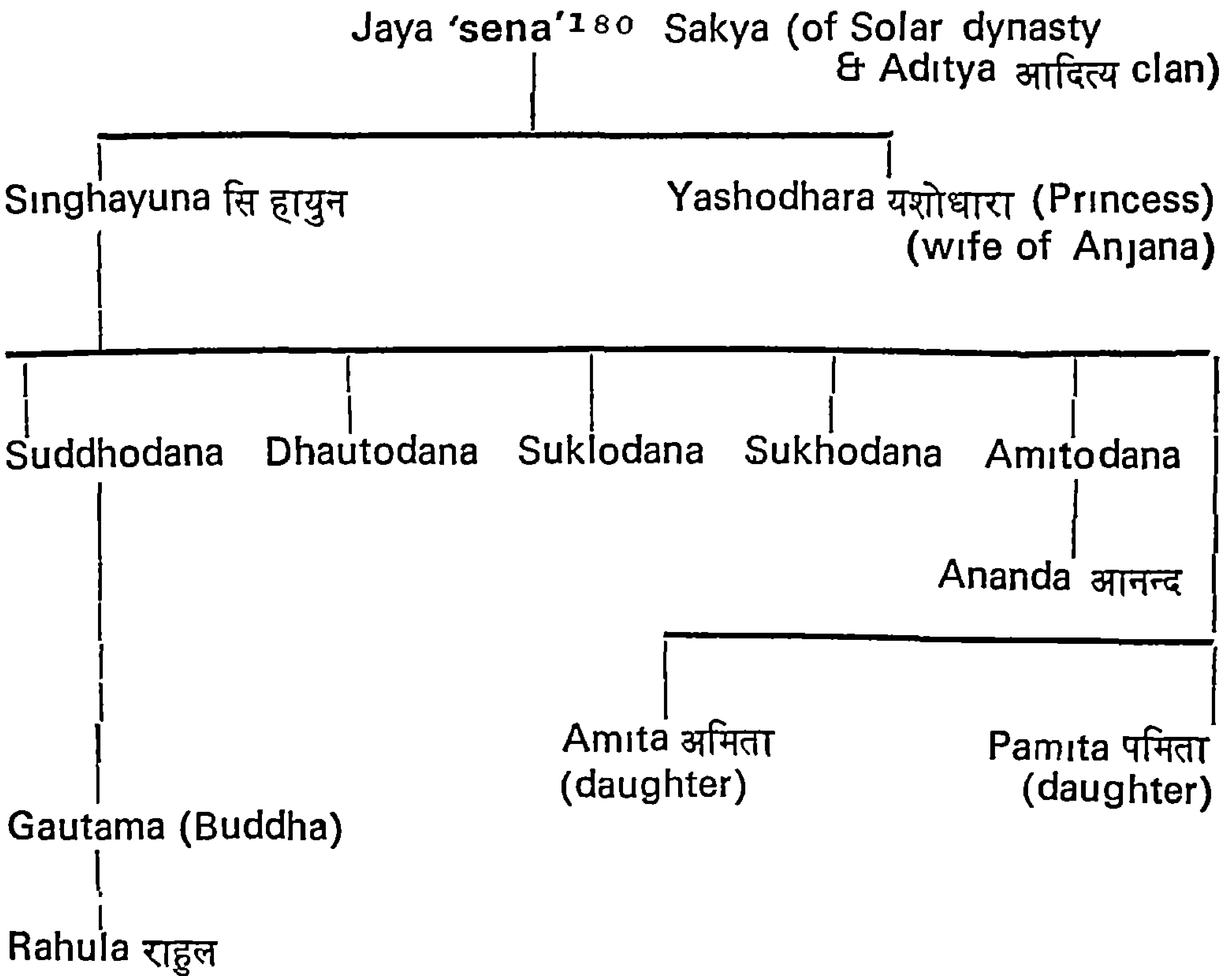
178 Jina charita—जिन चरित (A Life of Buddha) JPTS-1904. Paliverses Ed. and tr by W H D Rouse Samanta Bhadro Bhagavan Marajit Lokajit Jinah समन्त भद्रो भगवान् मारजित् लोकजित् जिन (अमरकोष) (Amara Kosa) Jinam sahasramsu mivabhra muktam जिन सहसांशु मिवाभ्र मुक्त × × × srutwa imam vyakaranam jina-sya × × श्रुत्वाइम व्याकरणं जिनस्य (Lalita Vistara canto 24)

179 The inscription of Kharavela begins thus नमी अरहन्तान नमो सव्व सिद्धान ' "Namo Arahantanam—Namo savva siddhanam" Basing this Sri Rajendralal Mitra has proved it to have belonged to the jaina formula But the usage of 'Arahata' and 'Siddha' is also found profusely in the Buddhist literature. Regarding this "The milinda—panha" can be seen p 103, The Life of Buddha by E Thomas

the priests of the temple of Jagannatha Even this custom is seen among the Karans and Brahmins to some extent.

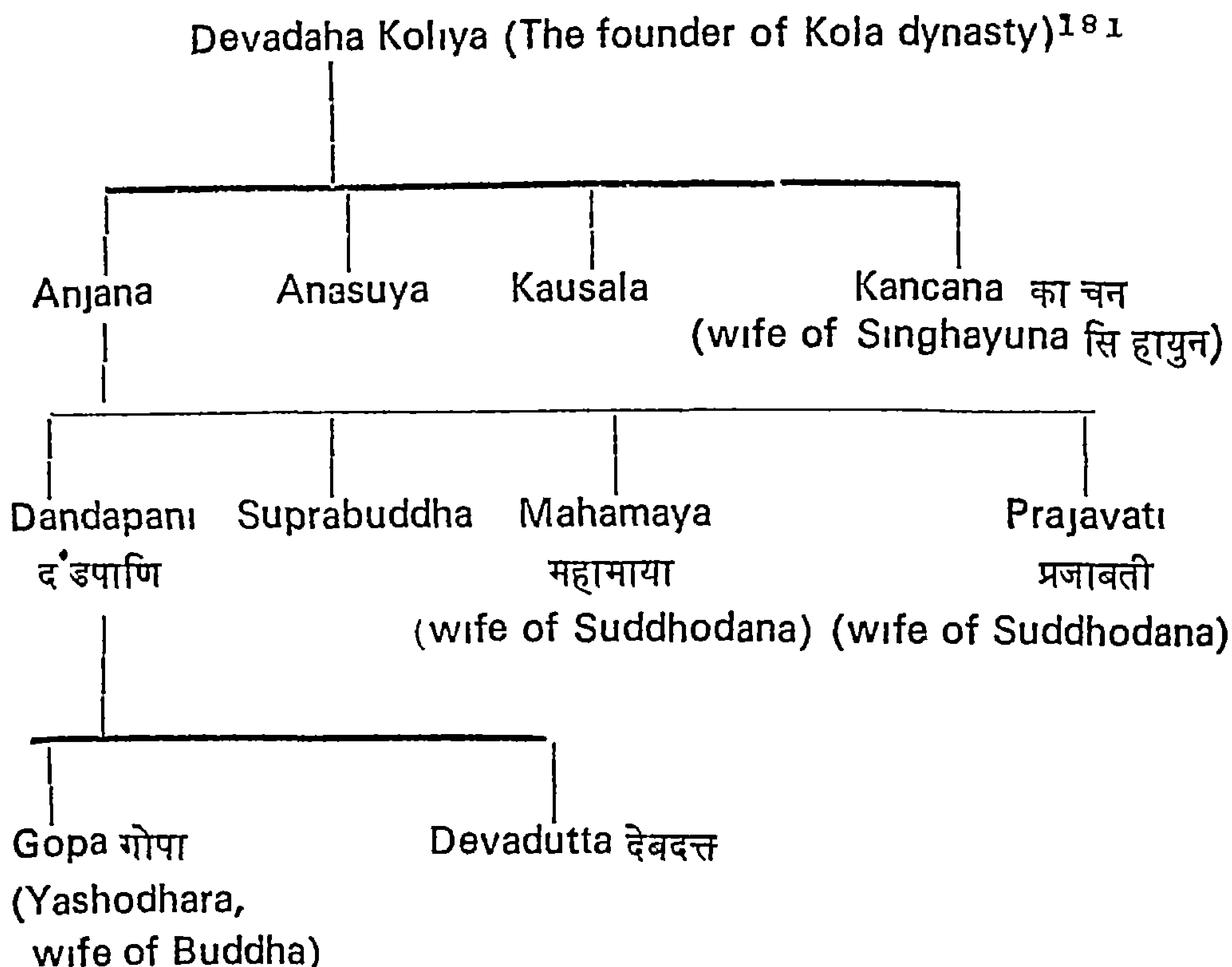
The genealogical tables of the paternal and maternal families of Buddhadeva are as follows as inferred by the eminent historians

I. Genealogical Table of the Paternal family of Buddha :



180 In the first few generations of the royal dynasty of Narasinghpur the rulers belonged to the Aditya clan, also had the title of 'sena'. Vide the 'Jhankara' 10th year—'Narasinghpura Itihasa' (History of Narasinghpur) by Padmashri Paramananda Acharya

II. Genealogical Table of the Maternal family of Buddha .



From these tables it is quite evident that Buddhadeva's wife Gopa was the daughter of the brother-in-law (Dandapani) of Suddhodana So Buddha married the daughter of his maternal uncle. But these genealogical tables were taken to be defective by some Bengali histotians who argued as follows—

181 As described in the chandi—'Kola vidhwansinah tatha' कोला विध्वसिन तथा । The people of this lineage were opponents of Suratha of Chaitra dynasty of Kalinga. (Vide Utkal Itihasa 'The History of Utkala' by Pandit Krupasindhu Mishra, P. 37.)

"We don't accept always this genealogical table discovered by the western authorities as authoritative It is quite immoral on the part of a Hindu to marry his maternal uncle's daughter As Suddhodana was a Hindu and follower of Brahmanism, could he establish such a relation [182] ?"

But as a matter of fact there is much similarity in the customs of Orissa and of the south It is quite evident from the history that the princesses of southern India quite often married the emperors of Orissa But the Bengali customs are different from those of Orissa in this respect So it is quite natural that these old "Bengali pandits" were ignorant of this type of marriage

Besides, the interchange of each other's sister for marriage is quite common in Orissa. This was also in vogue among the Sakyas.[183] Yasodhara sister of Singhayuna, a Sakya married Anjana अजन of Kola lineage, and on the other hand, Kancana, काचन sister or Anjana married Singhayuna सिहायुन So from this point of view Buddha belonged to Kalinga And also there are many proofs in Orissa, regarding the region of the Sakyas and fact about the last phase of their genealogy It has been told before that the Sakyas are still to be found in the Narasinghpur Ex-state of Orissa

Some assume the Kolas to be of solar origin, but it is not correct They belong to the lunar dynasty The son of 'Akrida', आक्रिड who belonged to the Puru dynasty, was known as 'Kola'[184] They were the residents of Kalinga. When Kolas were

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182. Vide—Prithivira Itihasa. (Bengali) (History of the world) vol. V—India p. 403 by Durgadas Lahidi

183 Thus the succession of the Sakyas and the Koliyas, making inter marriages with one another came down to king Sinhayuna (PP. 24-26, The Life of Buddha by E. Thomas)

184 Vide the word 'Kola from Hindi Subda Sagara हिन्दि शब्द सागर (Lexicon)

mighty and powerful, the occupied many parts of Kalinga Sometimes the Kola region was referred to as Kalinga[185]

Even Kolavati the mother of Udyota Keshari (an emperor of Soma dynasty in Orissa), was the founder of the temple of Brahmaswara, and placed a stone inscription was a princes of 'Kola dynasty' Besides it is described that Suratha, the king of Chaitra dynasty was dethroned by the Kolas[186]

These Kolas are found in large numbers in twelve different regions of Orissa Sambalpur, Bamanda, Pallahada, Redhakhol, Athamallik, Talcher, Dhenkanal, Hindol, Angul, Khandapara, Daspalla and Narasinghpur The physical features and the way of life of these Kolas are exactly identical with those Kolas, referred to by Prof Thomas in his book 'The Life of Buddha' (pp 94—95) The Kolas previously a war-like race of Kalinga have taken recourse to agriculture at present

So, from these points it can be informed that both the Sakyas and the Kolas were the residents of Kalinga.

10 THE FACTS ABOUT THE FIRST TWO BUDDHISTS TAPUSA AND BHALLIKA

It is written in the Santike Nidana of the Jataka and the Mahabagga of Vinaya Pitaka[187]—

"Tena Kho pana samayena Tapussa Bhallika Banija
तेन खो पन समयेन तपुस्स भल्लिका बाणिजा
Ukkala tam desam addhana maggappatipanna honti "
उक्कला त देश अद्धान मग्गप्पतिपन्ना होन्ति ।

185 Kola, —(a) the ancient country of Kalinga. Vide—Purnachandra Bhasakosha (Lexicon) P. 1804 (b) of the country of the Kalingas—vide - Sanskrit English Dictionary V S. Apte, P 165. and Monier Williams Sanskrit Dictionary.

186 Suratha was the 9th & last king of Chaitra dynasty in Kalinga Vide—Utkal Itihasa, P 37 (i e History of Orissa) by Pandit Krupasindhu Mishra.

187. Rajayatana Katha, राजायतन कथा p. 5. (The Mahavagga, Pali Publication Board).

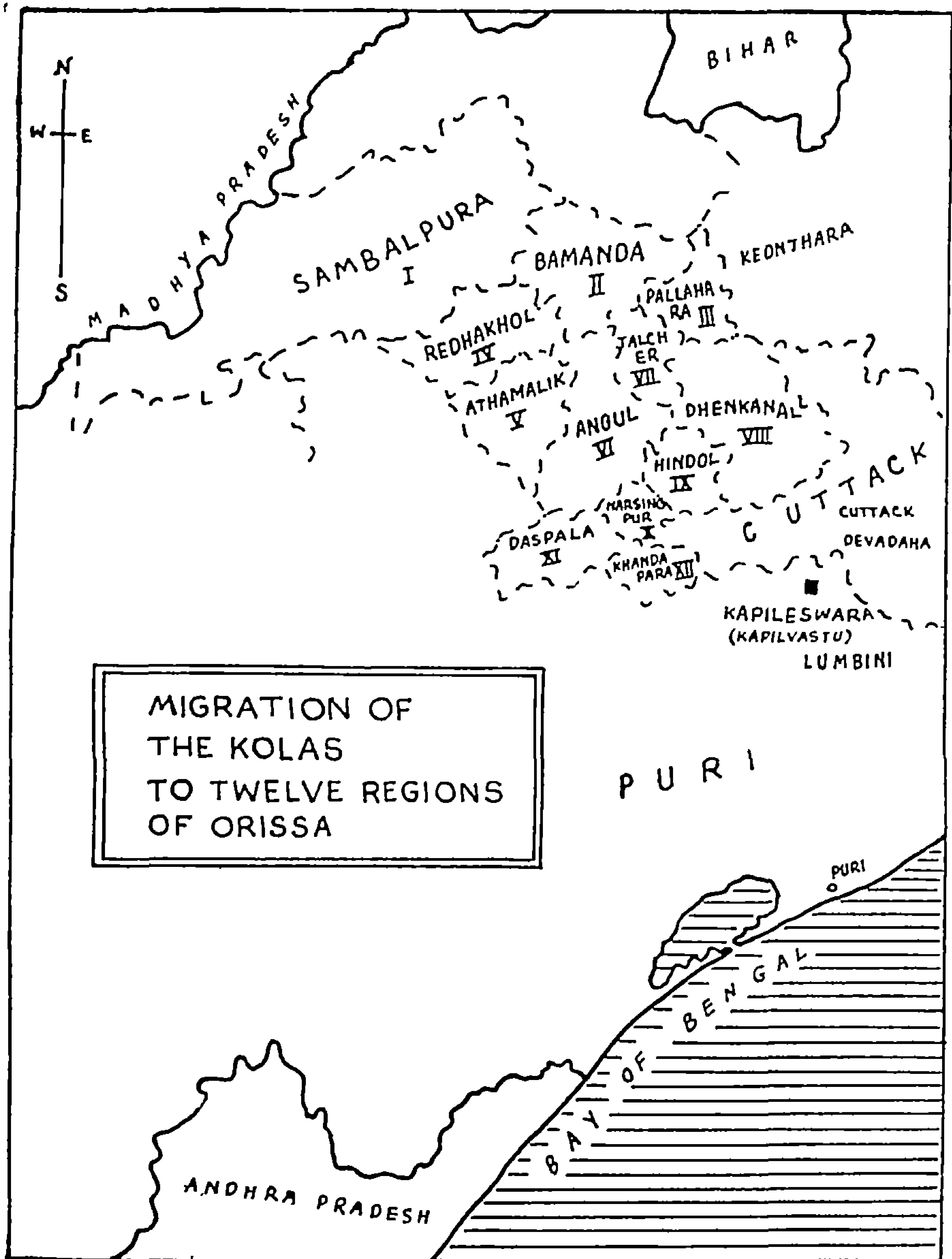

N
W
E
S
BIHAR
MADHYA PRADESH
SAMBALPURA
I
BAMANDA
II
KEONTHARA
PALLAHARA
III
REDHAKHOL
IV
TALCHER
VII
ATHAMALIK
V
ANGUL
VI
DHENKANAL
VIII
HINDOL
IX
CUTTACK
CUTTACK
NARSINGHPUR
X
DASPALA
XI
KHANDAPARA
XII
DEVADAHA
KAPILESWARA
(KAPILVASTU)
LUMBINI
MIGRATION OF
THE KOLAS
TO TWELVE REGIONS
OF ORISSA
PURI
PURI
BAY OF BENGAL
ANDHRA PRADESH

Plate XXXV

i e· "At the end of the four (or seven) weeks, two merchants Tapussa and Bhalıka came travellıng from Ukkala (Orıssa) and beıng warned by a dıvınıty they approached Buddha, and offered hım rıce and honey cakes[188] " (Bhagava patıgganhatu mantham cha madhupındakam cha × × parıbhunja[189] भगवा पति गन्हातु मन्थ च मधुपि डक च × × × परिभु ज।

In the whole world the persons who for the fırst tıme accepted Buddhısm were the two merchants of Orıssa Tapussa and Bhallıka, and theır followers[190] They met Buddha ın the Uruvela forest, whıle they were goıng for theır

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188 P. 85, The Lıfe of Buddha by E Thomas

189 Rajayatana Katha P 6 Mantha-म'थ A kınd of drınk Roastıng of Saktu सक्तु (Jabachurna i. e. Barley) wıth ghee, juıce of pomegranate (dalımba) and sweet (sugar, molasses, etc) are stırred together wıth cold water and straıned. It wıll not be so thıck or so watery Its actıon ıs to gıve strength readıly, to remove thırst and fatıgue
"Saktubhıh sarpısabhyaktaıh sıtavarıparıplutaıh
Natyaccho natı sandrascha 'MANTHA' ıtyabhıdhıyate"
सत्कुभि सर्पिषाभ्यक्तै शीतबारि परिल्पुतै ।
नात्यच्छो नाति सान्द्रश्चा म थ इत्यभिधीयते ।
(Raja-Nırghanta & Bhavaprakasa), राजनिर्घण्ट-भावप्रकाश Madhupındakam —Arısapıtha. मधुपिण्डक —आरिसापिठा (A kınd of cake) A lump of honıed or sweet) food

190 Atha Kho Tapussa Bhallıka banıja Bhagavantam Eta dabochum— "Bhagavantam saranam gacchama dhammam cha Upasake no Bhagava dharetu ajjatagge panupete saranam gate (P 6, Rajayatana Katha, (Trapusa Bhallıka Parıvarta 24 canto Lalıtavıstara)
अथ खो तपुस भल्लिका वाणिजा भगव'त एत दबो च –भगवन्त शरण गछाम धम्म च। उपासके नो भगवा धारेतु अज्जतग्गे पणुपेते सरण' गते।
(रजायतनकथा) तौ भ्रातरौसार्धं सहायकै स्तो. । बुदध च धर्म शरणं प्रपन्ना ।

trade with their merchandise in five hundred bullock carts[191] At that time Buddha, after attaining enlightenment, was in a starving condition in that lonely forest[192] Still his body was looking quite handsome Tapussa and Bhallika, both identified him After enlightenment Buddha first of all accepted food from these two merchant brothers And they embraced the new religious thought preached by Buddha [193]

These two Orissan merchant brothers first of all fed Buddha after his enlightenment, and they also embraced Buddhism first of all This is only possible in case of persons belonging to the same area or region Besides Buddha also went in their cart to the Mrugadava forest of Varanasi वाराणसी (Saranatha), सारनाथ and while these merchants were on the way back from Hastina, Buddha came with them to Rajagriha (राजगृह) All these things indicate that Buddha and these two merchants belonged to one region i e Kalinga (Orissa) [194] Buddhadeva had given his teachings in Pali पालि language. It is known that the then language of Kalinga was Pali [195] The stone inscription of Kharavela was written in Pali, and that was the only edict carved in Pali language So these points indicate that Buddha was born in Kalinga

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191 Tapasu Bhallika nama ukkalajanapada dwe banija panchahi sakata sate hi gacchanta Jatak-i-80
तपसु भल्लिक नामा उक्कल जनपदा द्वे बणिजा पा'चहि शकट शते हि गछ्छ त ।
जातक I

192 Ratrim diva sapt na cannapanam (Lalitavistara, C 24)
रात्रि' दिवा सत्प न चान्नपान' ।

193 Orissare Bauddha Dharma (Buddhism in Orissa) by Orissa Sahitya Akademy

194 The Light of Asia by Sir Edwin Arnold, Book the seventh, pp 113-119
(Proffe Holdenberg (A B H Record) 1879

195. (History of the Oriya Literature by Dr M Mansinha, p 61)

11. FACTS ABOUT KONAKAMANA AND MAYADEVI
कोणाकमन मायादेबी

It had been told before that the statue of Buddha, which was once worshipped by the people of Kalinga as Konakamana, and was established in the international port Charitra in the middle region of Kalinga, can still be seen now as 'Konarka Deva' in the 'Indra temple' inside the premises of the Jagannatha temple This statue had been installed by the emperor of Kalinga, Brahmadutta Irrespective of caste and creed, people were taking the offered rice from one plate in the temple, where this statue had been installed.

In the south western direction of this statue the image of Mayadevi मायादेवी (Mother of Buddha who was famous as Adimata Mahamaya (आदिमाता महामाया) was worshipped This was also installed by Brahmadutta A temple was built for Mayadevi replacing the stupa The ruin of this temple can be seen now But the image of Mayadevi (मायादेवी) is missing In Charitra, the famous port, Buddhadeva and his mother were revered, and attracted the notice of the people [196]

The stupa of Konakamana was a little one So Asoka doubled this, six years after conquering Kalinga, and 12 years after the victory or Kalinga he visited the birth place of Buddha, and visited this stupa During the ravage of the Buddhism, the image of Mayadevi, the mother of Buddha, and a copy of the inscription of Konakamana were sent to the dense forest region Afterwards the original inscription was destroyed (?) But the image of Konakamana could not be transferred The tall Buddhist temples seen by Hiuen Tsiang were also destroyed Afterwards

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196. P 39, Bishanswarup's 'Konarka'. Mahavagga P 4 (Konakamano Konagamana bhagava udapadi)
महावग्ग-कोणाकमनो कोनागमनो भगवा उदपादि
P. 267, Konarka by Pandit Krupasindhu Mishra

Konakamana was worshipped by the Hindus as Konarka It is quite evident that Buddhadeva belonged to the Solar dynasty So his image was worshipped as Sun God This is identified from the names of Buddha—'Adityabandhu' and 'Arkabandhu'[197].

Particularly the sun should not remain among the images of 'Navagraha' (i e Sun, Moon, Mars, Mercury, Jupitar, Venus, Saturn, Rahu & Ketu), in the door of that temple where the Sun is worshipped Himself. Because it is told in the sacred treatise that ·

Yavannadiyatecharghyam Bhaskaraya vidhanatah
यावन्नदियते चार्घ्यं भास्कराय विधानत
tavannapujayed Bisnum Sankaram ba Sureswarim[198].
तावन्नपूजयेद् विष्णु श'कर बा सुरेश्वरी ।

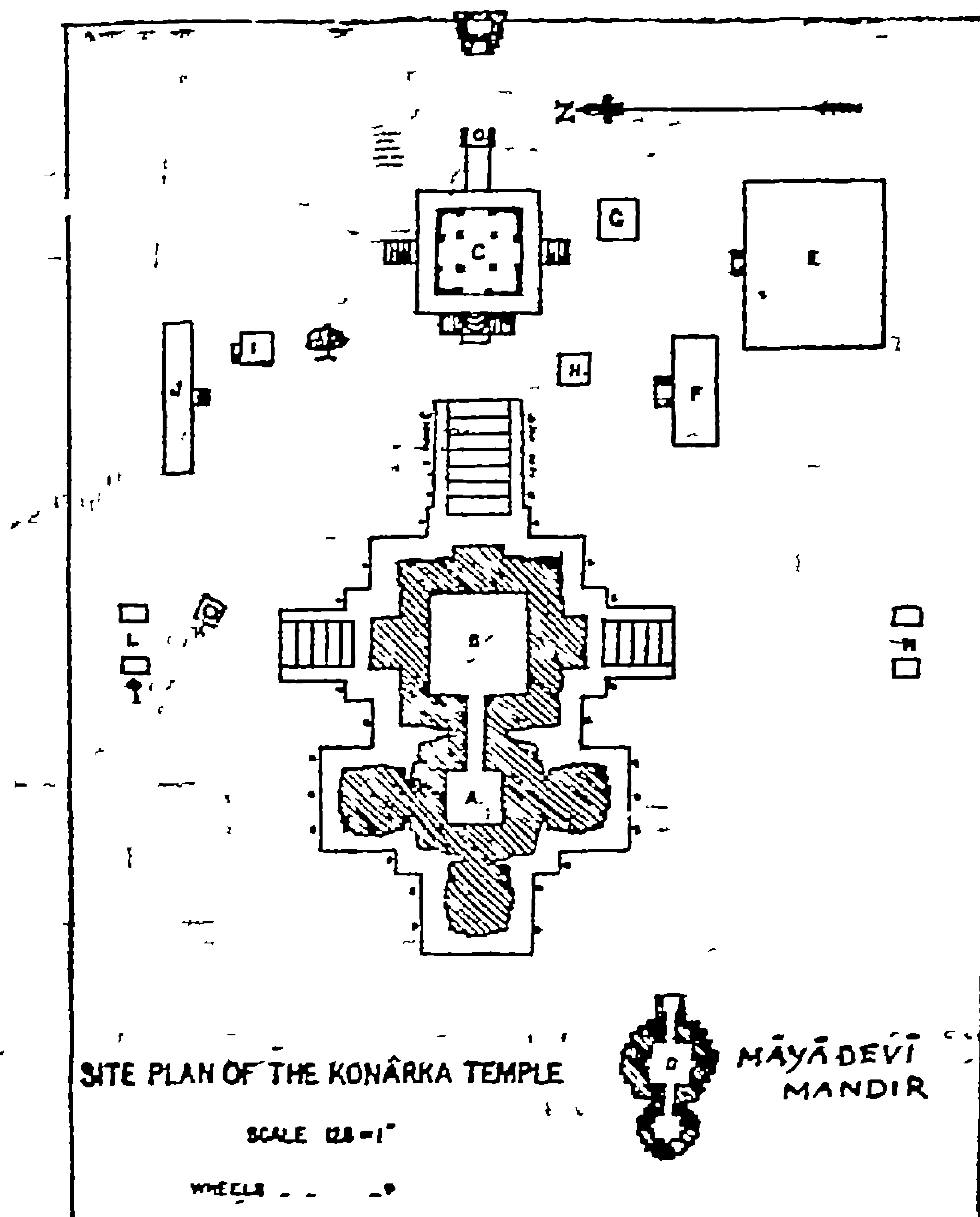
It means, whenever, according to rule, respectful offering is not made to the Sun, with the other 8 planets, then Vishnu, Shiva and Durga (Goddess) cannot be worshipped But as Navagrahas (i. e nine planets) including the Sun are on the doorway, it clearly indicates that the image inside was Vishnu instead of Sun Himself, and it should be noted here that Buddha is an incarnation of Vishnu

In these circumstances as the Buddha is considered as the ninth incarnation of Vishnu, after 1100 years during the 8th century A D , king Purandara Keshari of Soma dynasty rebuilt

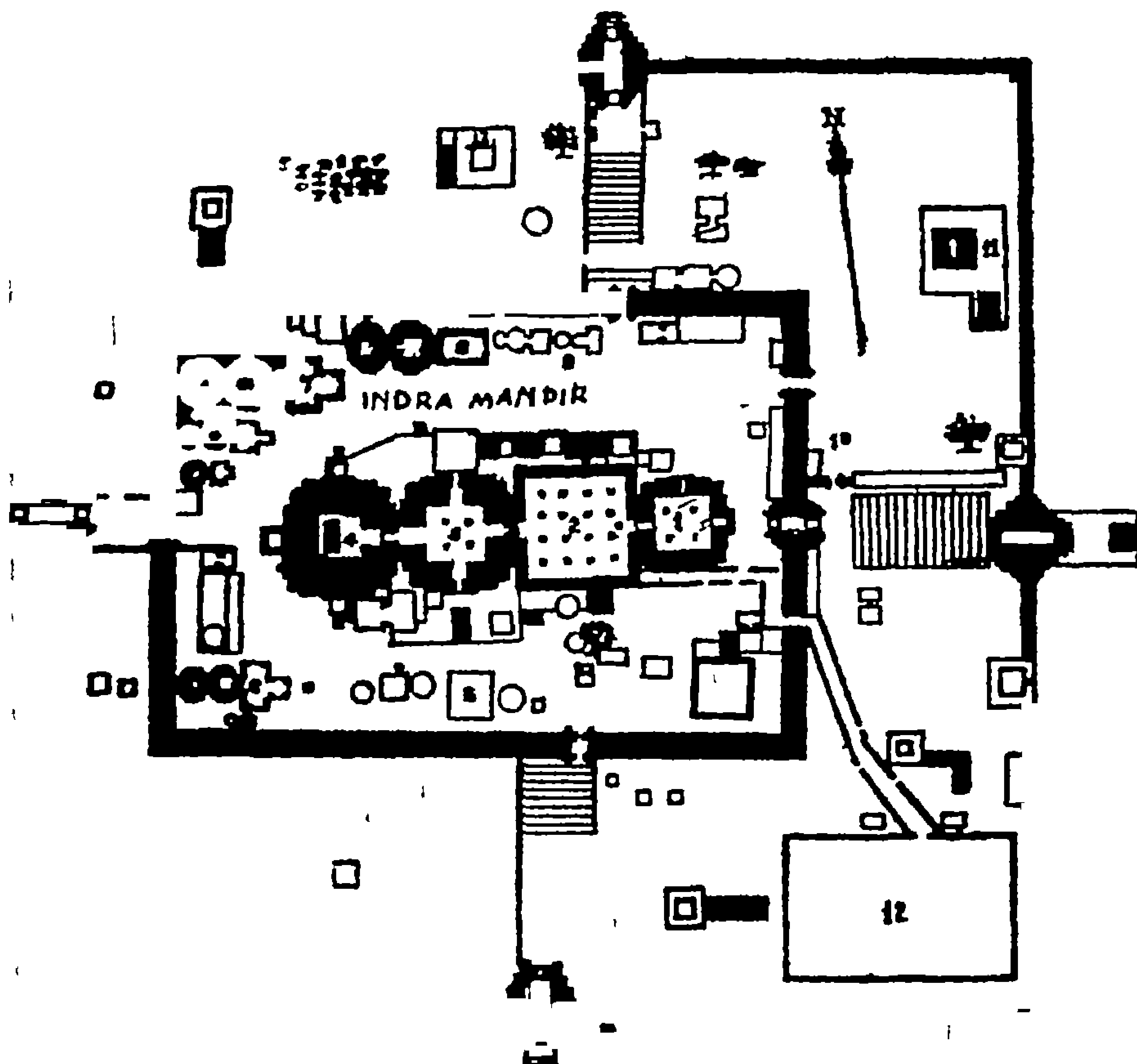
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197 Buddha s title 'Adityabandhu , आदित्यब'न्धु 'Kinsman of the Sun' is also an unfortunate fact for the Sunmyth, even if it is translated with Kern 'a sort of Sun It is so evidently a part of the family legend, which makes the Sakyas, like many other noble Indian families, belong to the solar race (P 217, The Life of Buddha by E Thomas)

198 Durgocchava chandrika दुर्गोत्छव चन्द्रिका by Bardhana Rajaguru Mahapatra, बर्द्धन राज गुरु महापात्र 16th century A. D.



The Mayādevi Temple inside the premises of the Konārka Temple



THE GENERAL GROUND PLAN OF THE TEMPLE OF JAGANNATHA AT PURI

8–Indra Temple inside the precincts of the Jagannātha Temple where the Koṇākamana (Konārka) is installed

the ruined stupa into a new well-planned temple[199] and installed the Navagraha in the door of that temple From this century Buddha sculpture took new shape

During the 13th century A D Narasingha Deva (the 1st), the Gajapati king of Orissa, in order to excel the sculpture of Jagannatha temple built by his father Gajapati Anangabhima Deva, built the world famous temple of Konarka (also known as black pagoda) In that temple Konakamana was worshipped as Konarka [200] He also established vast Navagraha images in one stone in this temple according to the tradition When these are taken into consideration, it is known that Konarkadeva (Konakamana) is not the Sun Still now He remains as Buddha (Dharmaraja) But in course of time the main part of the Konarka temple was destroyed So Konarkadeva (कोणार्क देव) was brought to Puri After a great religious upset, these things were quite possible So in absence of the Konakamana image and the stupa,

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199 During the reign of Keshari Dynasty, Purandara पुरन्दर Keshari rebuilt the ruined one into a new temple and arranged worship of Sun god in pomp and grandeur

(Vide pp 73 & 114—Utkal Itihasa (Oriya) by Pandit Krupasindhu Mishra (i e History of Orissa)

Still one can find the Maitreya Bana (Mitra Bana) in the Punjab and the river Chandrabhaga in Kashimir. In order to obscure the worship of Konakomana image in Kalinga, the sun worship in the 26th chapter of the Sambapurana has been attributed to Kalinga Changing the geographical names, imaginary Maitreyabana and Samba s sun worship story had been created Otherwise the river where Samba took dip inorder to get rid of the curse was not the Chandrabhaga river of Konarak It is the Chandrabhaga (Chenab) river of Kashmir. Besides, Samba did not worship the sun god to get rid of Leprosy at Kona ka, but he did so at the Mitrabana in the Punjab That Mitra Bana is being defined as Maitreya Bana here (P 715 Prakritivad Abhidhan, 1866 Edition)

200 Utkal Itihasa (History of Utkala) by Pandit Krupasindhu Mishra, P 118

the dense forest region of Nepal cannot be the place of Konakamana

The image of Konarkadeva which was originally Konakamana can easily be identified in the Indra temple inside the precincts of the Jagannatha temple But the real image of Konakamana had been hidden and a second image of Sun god had been put there Still when proper investigation is carried out it becomes quite obvious that the hidden image is none but Buddha The temple which is known as Indra temple, is also known as Dharmaraja temple[201] The assumption of Bisan Swarup (1910) regarding this image is quite correct [202] Sri M M Ganguli has described—"and on a higher elevation is seen the figure of Dharma or Surya Narayana and behind the stone back ground of this figure is seen a beautiful image of a mutilated Buddha in a sitting posture with several carved figures all in black stone[203] The image is in padmasana and in bhumi-sparsa-mudra (a type of sitting posture) Aruna the emblem of the sun god, is not present Besides the Sun god is always represented in a standing posture. This image has got a crown and ear ring The bosom is adorned with a necklace There are two hands which are broken There is an umbrella above the crown There are two demi goddesses (vidyadharis) in the two upper angles of the image One can notice the halo round above the head In the lower portion there are two

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201 Dharmaraja धर्मराज i e Buddha It is written in Tripitaka 'Chakkavatti dhammiko dhammaraja' त्रिपिटक चक्कवत्ति धम्मिकोधम्मराज P 193, Mettasuttam मेत्तसुत्त• (Itivuttakam) Suttapitaka— इतिवृत्तक• सुत्तपिटक Khuddakanikaya खुद्दकनिकाय Suttanipata pp. 355, 357, 358 & p 14 Mahavagga (Dighanikaya)

202. See Konarka – by Bisan Swarup

203. P 429, Orissa and her Remains by M M Ganguli, Temple of Dharmaraja plate धर्मराज x x (A) No 8 p 410



The Konākamana image (Konārkadeva) which is Indra temple within the precincts of the Jagannātha temple Puri, Orissa

Plate—XXXVIII

female figures with chowries in their hands The size of this image is 6 feet x 3 feet

This image can be said to be the first image of Buddha. The people of Kalinga were worshipping Buddha in the likeness of a prince

12. THE FAVOURITE 'MALLAS' OF BUDDHA :

At the age of eighty Buddhadeva had the last meal from the alms of Cundra, a Blacksmith He breathed his last at the foot of a Sal tree at Kusinagara Mallas, the people of Kusinagara, were showing him much reverence So before death when he was alone, he sent the news by Ananda to the Mallas The news was thus [204] "The Tathagata is going to have his parinirvana (demise) This night in their estate (i e estate of the Mallas)" That was the fullmoon day of Baisakha The day which was also the first day of the solar month of Aries (Mesha Sankranti, मेष सक्रान्ति) The Mallas, who belonged to the Basistha वशिष्ठ clan (Basettas—बासेथ्थस in Pali पालि language) came to him with their families and worshipped him They cremated him after his 'Maha parinirvana' महापरिनिर्वाण (great demise) with the respect of a 'Rajachakravarty' राजचक्रवर्त्ति (i e a great emperor) [205] Besides, before death, Buddha

204. 'Ajja Kho Vasettha, Rattiya pacchime jame Tathagatssa parinivvanam Bhavissati X X Abhikkamatha Vasettha Ma paccha vippatisarino ahuvattha—Amhakam cha no gamkhette Tathagatassa parinivvanam ahosi, Na mayam labhimha pacchime kale Tathagatam dassanaya" ti P 114, Mahaparinivvana suttam (Dighanikaya)

अज्ज खो वासेट्ठा रत्तिया पशिचमे यामे तथागत स्स परिनिब्बान भविस्सति । X X अभिक्कमथ, वासेट्ठा । मा पछ्छा विप्पति सारिनो अहुवत्था अम्हाक च नो गामक्षेत्ते तथागतस्स परिनिब्बान अहोसि । न मय लभिस्सा पछ्छिमे काले तथागत दसनाया ति । (महापरिनिब्बाण सुत्त॰ ।)

205 Rajno, Vasettha cakkavattissa sariram patipajjanti, pp 123. 124, Mahaparinivvana suttam

राज्ञो वासेट्ठा चक्कवत्तिस्स सरीर पटिपज्जान्ति ।

advised to Ananda that his place of birth, place of enlightenment, place of Dharma Chakra pravartana, and place of demise should be the places of meeting and discussion for the Buddhist monks[206]. Out of these four places, the birth place had superiority over all [207]

So it is quite fictitious that after his death, there was the distribution of his ashes and bones among six kings [208] Because it is mentioned in Tripitaka that the Mallas denied to give it to them, But after it, the description about the Brahmin Drona (द्रोण) has been interpolated [209]

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206 Chattarimani Ananda Saddhassa kulaputtassa dassaniyani Samvejaniyani thanani katamani chattari ? Idha Tathagato jatoti X X Idha Tathagato anuttaram sammasamvodhim abhisambudho ti, X X Idha Tathagaten anuttaram dhammachakkam pavatitam ti, Idha Tathagato anupadisesaya nivvanadhatuya parinivvutoti (P 109, Mahaparinivvana sutta)

चत्तारिमानि आनन्द सद्धास्स कुलपुत्तस्स दस्सनियानि सम्बेजनियानि थानानि। कतमानि चत्तारि ? इध तथागतो यातोति । X X इध तथागतो अनुत्तर संमसम्बोधि अभिसम्बुधो ति । X X इध तयागतेन अनुत्तर धम्मचक्क पवत्तिती' ति त इध तथागते अनुपादिसेसाय निव्बानधातुया परिनिव्बुतोति ।

207. Agmissanti Kho Ananda sadha Bhikkhu Bhikkhuniyo upasaka upasikayo-Idha Tathagato jato ti pi. (P 109 Mahaparinivvan sutta).

आगमिस्सन्ति खो आनन्द सधा भिक्षु भिक्षुणि यो उपासका उपासिकायी-इध तथागतो यातो' ति पि ।

208. "Bhagva pi khattiyo, mayam pi khattiya Bhagava ahmakam gamakhette parinivvatto na mayam dassama bhagavato sariranam bhagam" ti. P 127, Dighanikay

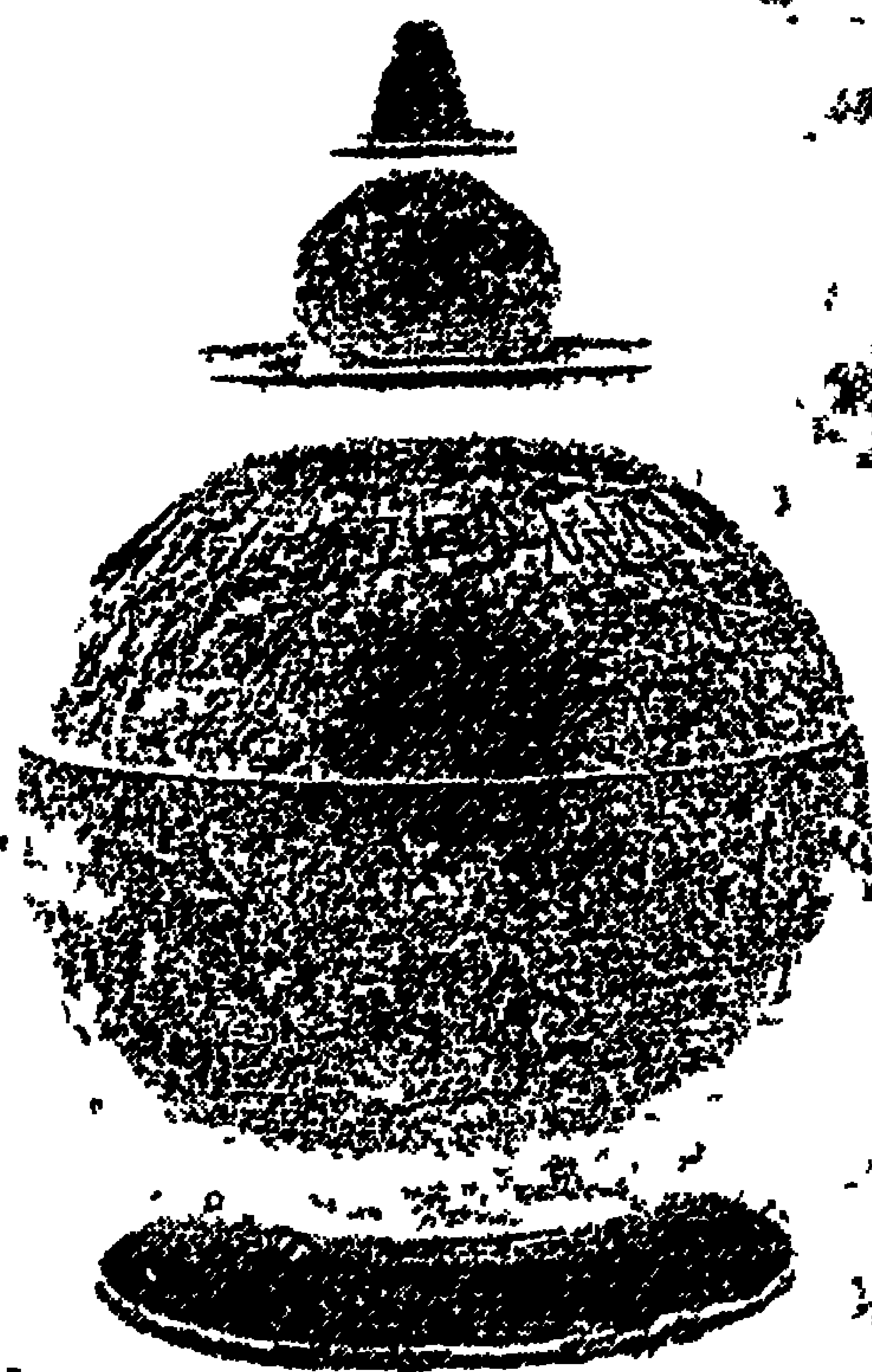
भगबा पि खत्तियो, मय' पि खत्तिय। भगवा अम्हाक गामखेत्त परिनिव्बत्तो । न मय दस्साम भगवतो सरिरान भाग ति ।

209. See the preface to Bhagavana Buddha, by Dharmananda Kosambi. (T W Rhys Davids—Buddhism & Teachings of Gautama —1862—1877

A Schiefner—Buddhismus in Indien 1869

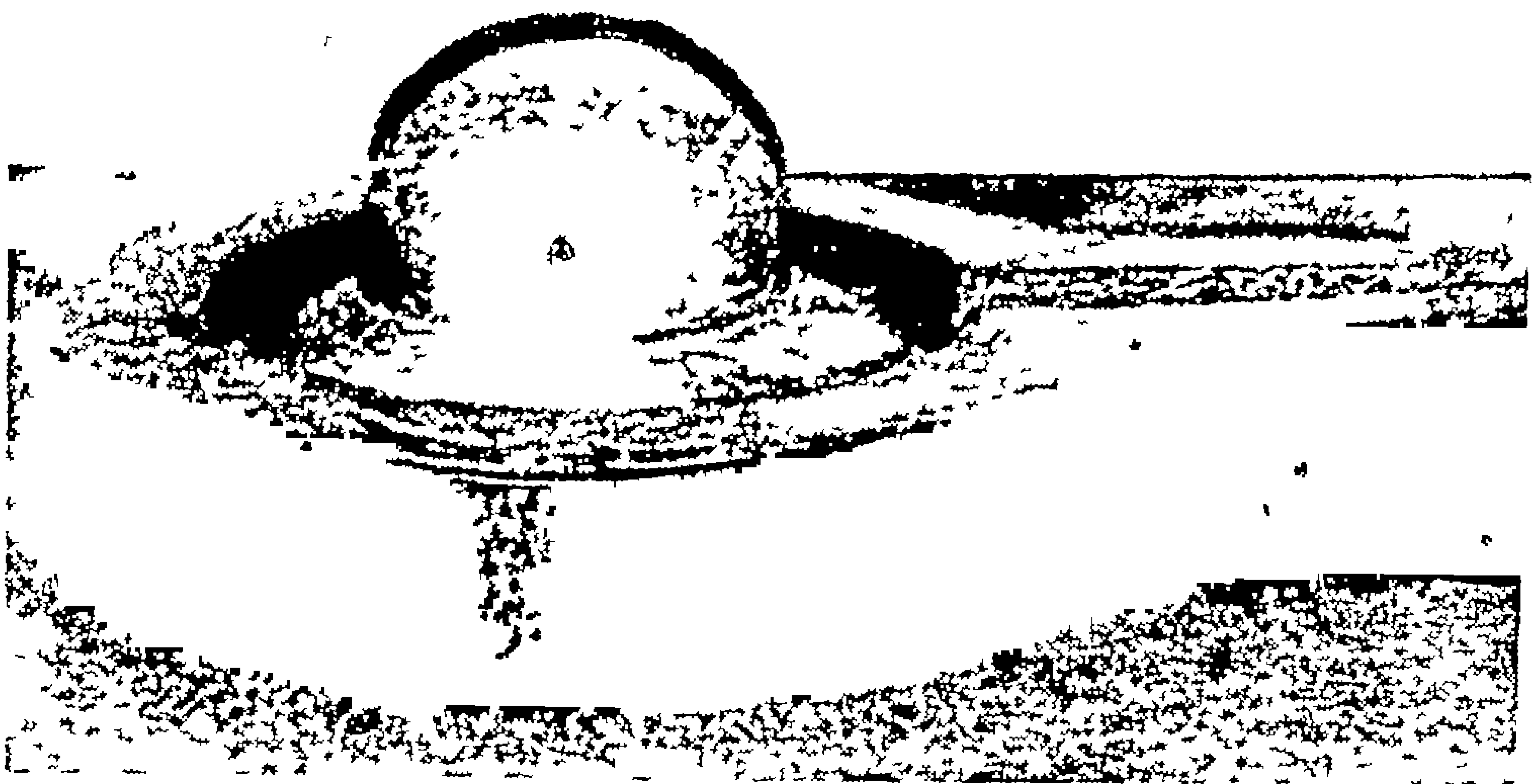
H Oldenberg—Ancient Budhist Historical Record 1879

P 68, Encyclopaedia Orissana (Oriya Jnanskosa)



(Salilanidhāne budhana bhagavate)
Inscribed vase containing relics of Buddha

Plate—XXXIX



Kapileśwara Lingam the 3rd—This was like a coverlid to the urn containing the relics of Buddha. A hole is on the top of this lingam, which was an outlet for the urn in the past.

Plate—XXXX

According to the last words of Buddha, the Mallas were the possessor of his ashes and bones A stupa was built in his birth place 'Kapilavastu', and the ashes and bones were kept there And the Mallas migrated with their kins there to worship the relics of Buddha [210]

It is a very amazing fact that the Mallas belonging to the Bashistha clan are still to be seen in the Kapileswara village of Orissa There are nearly about 500 families of Mallas, and they have intermarriage system They are now known as Malias After the religious transformation, they have become the worshippers of Shiva The three shiva lingams of the Kapileswara temple are known as Kapileswara the 1st, the 2nd and the 3rd respectively Kapileswara lingam the 1st was the family deity of Suddhodana The name was Kapileswara because he was worshipping the Shiva lingam, which was previously worshipped by the sage, Kapila Kapileswara lingam the 2nd was installed by the Mallas But they were also worshipping the sacred relics of their beloved Buddhadeva, in a stupa After the stupa was destroyed by the religious revolutionaries from this place, the vase containing the relics of Buddha was removed and it still lies vacant, and on it a Lingam is installed (i e the 3rd Lingam of Kapileswara) like a coverlid and bears a hole to remind us of the place of Buddha's relics [211] But the Upasakas in support of the hole in the Siva Lingam state that such out let was aimed at for the respiration of the Lingam Thus Kapileswara Lingam, the 3rd was installed Now mainly this is worshipped The Mallas presently belong to Hinduism as before But out of extreme reverence and liking they worshipped the relics of Buddha

210. Vide the chapters XIII and XIV of Bhagavan Gautama Buddha by Uttama Bhikshu.

211 P.271 Religions of India By A Barth, A Cunningham Archaeological Survey i 67 74

One thing to be noticed carefully that lest the cover of the Lingam will be decayed and destroyed, some additional spare covers were kept in reserve. Those lids were made of yellowish sand stone In my opinion, if the evidence of the lids of the Lingam will be taken in a practical manner, the real birth place of Buddha can be easily found out. It is not a difficult task to examine a Lingam, as before, Mrs Devala Mitra had excavated the lower portions of the Siva Lingam of the Bhaskareswara temple So I invite the whole world to go through this concrete proof, which is still kept in a secret.

The area of the place where the Lingam of the Kapileswara temple is installed is approximately 8 feet X 8 feet It is evident that the previous stupa is in intact condition Only the rounded appearance of the top of the stupa is covered with a wooden cover and a temple of Rekha pattern is built outside The breadth of this Rekha temple is about 25 feet So the stupa of 15 feet circumferance is closed by the temple wall of 5 to 7 feet breadth Another three temples have been built which are not continual to the opening portion of the Stupa The Bramhins of Kaundanya clan who were the priests of the Sakyas are still living in the Kapileswara area since last 2500 years They were worshipping the Stupa till 5th century A D From 5th century A D they had become the cooks of the Kapileswara temple

The total number of disciples of Buddha did not exceed 500 during his life span [212] The miracles, which are told to have occured during his life time are only stories, and are not based upon historical facts. These were some fanciful, fictitious

212 "Bhikshusanghen Saddhim panchamattehi Bhikshusatehi' (mahakassa-pattheravatthu) mahaparinivvana suttam. P 124, Dighanikay

भिक्षुसघेन सद्धिं पञ्चमत्तेहि भिक्षुसतेहि ।

stories created, when Asoka spread Buddhism world-wide after the Kalinga War

It is quite evident that Buddha died a lonely death in Northern India After his death the then emperor of his region (i e Kalinga) heard about his renunciation, enlightenment and moral istic religious teachings and accepted his views He took the left molar tooth of Buddha from Khema, and put it inside a jewelled casket, and also he got the other relics like the ashes and bones of Buddha, and put it in a stupa All these he worshipped After some time the tooth was taken to Ceylone, but Buddhism spread in Orissa in the mean time So from the facts about the Mallas, it is quite evident that Buddha was born in Orissa

A GIST OF THESE ADDITIONAL PROOFS

From the above discussions, it is obvious that Suddhodana was the owner of a small estate named Lumbini, which was a part of Toshali of the Kalinga empire situated in the middle of Jambudwipa (India) Suddhodana belonged to Aditya clan and Sakya dynasty, and he married two princesses Mahamaya (Mayadevi) and Prajavati of Devadaha estate which was the neighbouring region of Lumbini Gautama was the son of Mayadevi

Mayadevi died 7 days after Gautama was born Gautama was brought up by his stepmother. He was proficient in all the branches of knowledge and was very handsome and amiable. He followed the Sankhya साख्य school of thought of Kapila He was the disciple of Kalam So he did not believe in God He was a moralist He married Gopa, the daughter of his maternal uncle.

There was frequent dispute between the Sakyas, (साक्य) his own kinsmen, and the Kolas, the people of the region of his

father-in-law or uncle regarding distribution of water from a rivulet to the paddy fields Both the parties were warriors as well as cultivators.

The small rivulet Rohini was flowing in between the two estates Gautama tried to have a pact between the two parties with mutual understanding, but failed and there was continuous bloodshed and commotion There started a fight between the two parties regarding this insignificant matter So Gautam left his little son Rahula, old father, stepmother and young wife Gopa. After taking permission from his teacher Kalam in the city Kesaputta,[213] (केशपुत्र) he crossed the river Anoma (अनोमा) (i e. the Mahanadi), and putting on the robes of an ascetic went to Magadha

The route of Gautama from Kapileswara was as follows From Kapilavastu (Kapileswara) he went to Devadaha (Govindpur), then to Kesaputta (Keshapur), Dhammasheela (Dharmasala धर्मसाला) Then he went through the present Jajpur Road and after crossing Anandapur, Keonjhar garh, Champua, Chainbasa and Kharasuan, reached Rajagriha

To remove his mental agony while he was wandering aimlessly, he met Bimbisara, the emperor of Magadha in Rajagriha (राजगृह), the capital of Magadha While roaming in that region, he came in contact with some holy people who advised him to go to the forest near the river Falgu (Niranjana) (निरंजना) He went to that forest (i e Bodhagaya) and attained enlightenment after meditating for years

After enlightenment he broke his fast and took the food offered by two merchants of Orissa, Tapusa and Bhallika, and

213 The city of Keshaputta belonged to the Kola region (Vide page 143, Bhagawan Buddha by Kosambi) Now Keshaputta has become Keshapur, and is in the Kisannagar P S. of Cuttack district See map No. 8 village No. 72 District—Cuttack Orissa Administrative Atlas (Census of India 1961 vol. XII part—IX—B.

preached them his new doctrine Seated in the bullock cart of these two merchants he went to Varanasi (बाराणसि), the seat of learning, and turned the Wheel of Law at Mrigadavavana(मृगदाबबन), (Sarnath) In the beginning he had 60 disciples, which increased to 500[214] in the later period

Again in the bullock cart of the said two merchants he returned to Rajagriha in order to preach his religion When Tapusa and Bhalika returned to Kapilavastu, they related to Gopa about the enlightenment of Gautama, and how they were the first to embrace his religion Then through faithful messengers Gopa and Suddhodana sent the news of their distressed condition to Gautama in Rajagriha [215]

So Gautama Buddha returned to his estate alone But the Sakyas did not treat him nicely Even they did not offer him any accomodation Inspite of all these difficulties both his wife and his son embraced his religion, and accompanied him in his journey to the north [216] Even some Sakya princes like Devadutta and Ananda gave up the worldly life and were converted to his religion Besides, their barber Upali embraced Buddhism and renounced the world

Then Buddha accompanied by his wife, son and some new disciples entered Magadha, after going through Pipili (Paipilla),

214. Dighanikaya (after the death of Buddha, many attempts had been done to increase this number) P. 197—Bhagwan Buddha—Kosambi

215 The light of Asia—by Edwin Arnold, Book VII, pp, 113—119.

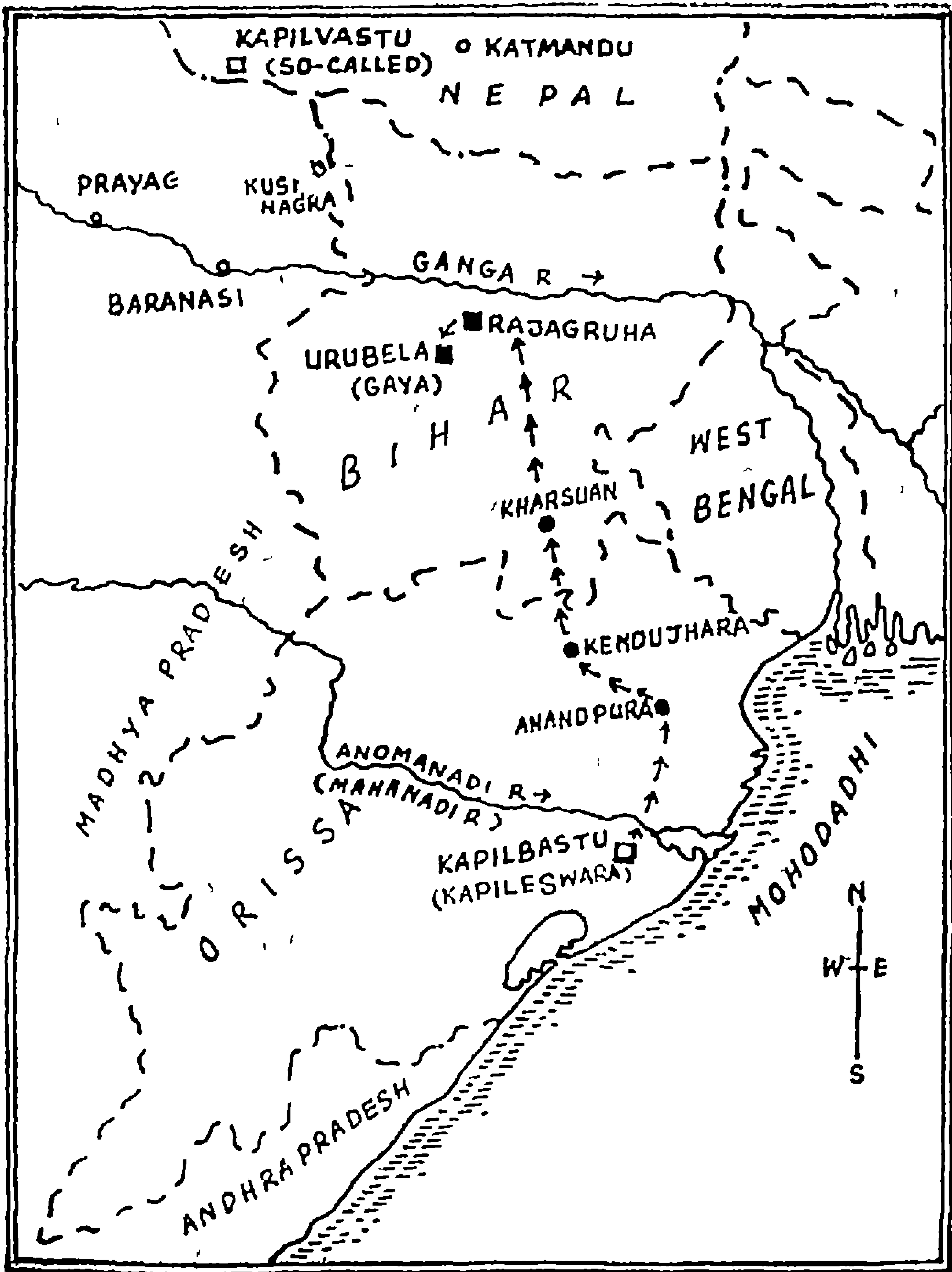
216 Mahabagga Rahulavatthu, p. 86. "Atha kho Rahulamata (Gopa) devi Rahulam kumaram etdavocha — "Esote — Rahula—Pita gacchassu; dayajjam jachhi ti. X X Rahulo anuvandhi—dayajjam me samana dehi ' etc (The Mahavagga—vinayapitaka Pali Publication Board)

महावग्ग-राहुलवत्थु—अथ खो राहुलमाता (गोपा) देवी राहुल कुमार एतदवीच-एसोते राहुल-पिता गच्छस्सु । दायज्ज जाचाहि ति । X X राहुलो अनुबंधि दायज्ज मे समन देहि ।

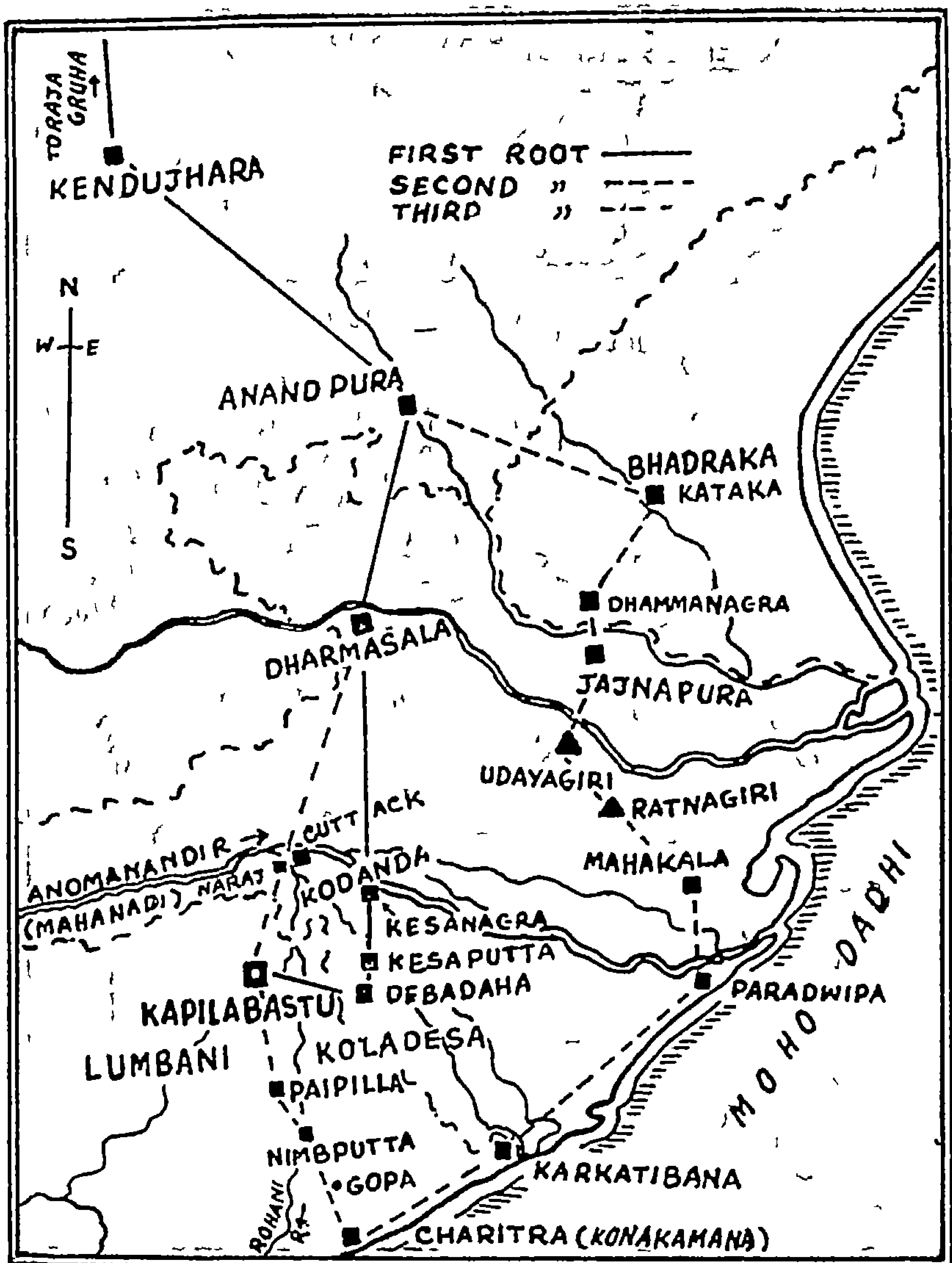
Nimapada (Nimvaputta), Gopa, (Maitreya vana afterwards known as Konakamana), Kakatapura (Karkativana, Kujanga, Paradwipa, Jambudwipa, Mahakalapara, Lalitagiri, Ratnagiri, Udayagiri, Jajpur (Jagnapur), (यज्ञपुर) Dhamnagar, Bhadrak, Anandpur, Kendujhar (Keonjhargarh), Champua, Chainbasa, and Kharasuan Many stupas discovered in the places referred to above testify to the fact that Buddha had followed this route. After the death of his father, Buddha for the last time in his life once again visited Kapilavastu But pained by the misbehaviour of his relatives he left the Sakyas for good In the mean time remembering his old groom Chandaka, Buddha wanted to pay him a visit, and went to his abode One can still find the trace of the name of Chandaka in the vast area called Chandka stretching for miles round about Kapilavastu (Kapileswara) Then passing through Naraj, Chaudwar, Badachana, and following his previous route he started for the north [217] He spent the rest of his life in different areas like Vaisali etc , the centres of Aryan culture and tried to preach his religion But because of many difficulties he could not attract the people to his religion except the Malias of Kusinagra who revered him like a god However his life based on purity, morality and righteousness left a lasting impression on the minds of a selected few

Buddha died at the age of eighty The Mallas performed his last rites The only tooth (i e. one of the left molars) was taken by Therakshema before his death, and was sent to the emperor of his country Kalinga The Mallas brought his sacred ash and remnant of his bones to Kapilavastu The emperor of Kalinga, Brahmadutta, kept the tooth inside a jewelled casket and paid reverence to it He changed the name of his capital from Kalingapattana to Dantapura after the Danta i e tooth He also built a stupa in Kapilavastu (Kapileswara), and kept the relics

217, Some of these names have disappeared in course of time, but remains of Buddhist architectures are found there



The first route of Buddha



Different travelling routes of Buddha

inside it and worshipped them He installed the images of Buddha and his mother Mayadevi in the sea-shore near the port of charitra. Buddha was known as Konakamana here The place where Buddha cut off his hair (i e Kesha) was renamed Keshanagra (city of hair) This attitude of Brahmadutta towards Buddha was opposed by the revered Vatsasa Brahmins and Kshyatriya Bhanjas of Kalinga Because they designated the teachings of Buddha as Natthikavada (i e atheism)

In course of time after three generations the sacred tooth was sent to Ceylone Asoka longed for the princess of Kalinga who was a paragon of beauty, and ultimately embraced Buddhism through her influence after the great Kalinga war He came back to devastated Kalinga 12 years after the Kalinga war and worshipped Buddha at Kapilavastu He built a pillar there, and exempted tax from the whole Lumbini region

After the death of Asoka, Buddhism was completely rooted out from Kalinga and the main place of Buddhist pilgrimage, the birth place of Buddha was ignored, and all the stupas and pillars connected with the birth of Buddha were destroyed But it is quite evident that Buddha was born in Kalinga

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CHAPTER—SEVEN

THE LAST ARGUMENT AND CONCLUSION

With all the proofs and evidences putforth it is proved that Buddhadeva was born in Orissa Then we come to the question as to what led to the formation of the Tarai stone inscription containing the birth plate of Buddha

I. It has been said before that a group of people of Kalinga had accepted Buddhism, because the first two Buddhists, Tapusa and Bhallika were inhabitants of Kalinga, and Buddha had come to Kalinga twice after his enlightenment But after the death of Buddha when the emperor of Kalinga made Buddhism the religion of the state, Buddhism spread in every part of Kalinga Only the 'Vatsa' among the Brahmis and 'Bhanjas' among the Kshyatriyas did not accept the views of Buddhism They called the Buddhists as Ahetuvadi अहेतुवादि (man of spontsneity), Akriyavadi (person of impurity) or Nathikavedi (नथिकबादि) (Atheists) In course of time the sacred relic, the left molar tooth of Buddha had been sent to Ceylone. Three generations after the death of Brahmadutta, his image came to an end So there was anarchy in the country Taking advantage of it, the kings of Nanda dynasty of Magadha attacked Kalinga and occupied some parts, and partially destroyed the Buddhist monuments Then the influence of Brahmanism increased But the ruling fishermen of Kalinga, who were efficient in naval trade were mighty and strong enough to defend these Magadha people, and they ruled in different places in Kalinga. They were Buddhists

II The influence of the Kaivarta (कैवर्त वंश) vamsa (dynasty of Fishermen) was quite remarkable from the first decade of 4th

century B C. in Toshali (तोशालि) At that time Toshali was under the democratic rule of the Buddhists and unity was quite inherent among the Buddhists With the intention of marrying the world famous beauty-queen Karubaki, (कारुबाकि) the princess of the ruling Fisherman, Asoka invaded Kalinga in 261 B C and was converted to Buddhism, and after 29 years he died in 232 B C After his death the non-Buddhists again became powerful in Kalinga and destroyed the Buddhist monuments and other memorials built by Asoka During this period, the Kapileswara (Kapilavastu) pillar and the secret stupa, built before, were destroyed But gradually, the people were in a distressed condition in the Mauryan reign and Kalinga again became independent by the Airas The Brahmin minister pushpamitra forcibly seized the throne of Magadha from the last Mauryan emperor Brihadratha in 188 B C So the influence of Buddhism gradually dwindled everywhere in India The Buddhist monuments were also destroyed But in the 1st century B C the mighty ruler Kharavela occupied most of the parts of India But he was an emperor of secular views So fortunately some of the Buddhist monuments survived In the 7th century A D Hiuen Tsiang could visit some of the holy places with all the stupas and pillars in Kalinga But after that in the reign of staunch Saivites like Bhoja (Bhouma) and mighty Soma dynasties in Orissa, the Buddhist art and sculpture were completely destroyed in Kalinga [218] But some Buddhist shrines still survived in some dense forests and other uninhabited areas In the birth place of Buddha, the stone pieces obtained by destroying the stupa and pillars were utilised in building Saiva temples. But some slabs and pieces containing Buddhist sculptures were diacarded and were scattered here and there

As the correct connected history of Orissa has not yet been written it is difficult to get the authentic views in this

218 Antiquities of Orissa o, II, p 148 by Rajendralal Mitra.

respect. Because the scholars have not yet made an attempt to bring to light the history of the Bhaumakara and Soma dynasties. Rather purposely the history of these two dynasties has been presented in a confused manner

III When all the sculpture of Kapilavastu, the birth place of Buddha, were destroyed, some of the most devout Buddhists led by Beikshu SANKASA in 5th century thought over as to how to keep the memory of Buddha intact As the other three visitable and memorable places of Buddha (i e. his place of enlightenment, place of turning the wheel of law, and place of great demise) were all situated in the northern part of India near the Himalayas, they decided to preserve the memory of Buddha in the dense forest region of the Himalayas. There they constructed a pillar, and installed there a parallel plate depicting the birth of Buddha. But they handed over the original plate to the faithful Upasaka Mallas. The said original plate contained 90 letters So following the principle of truth they also kept 90 letters in this latter version of the birth plate But they dropped the name of the scribe and the date, because they would have been far from the truth, the cardinal principle of Buddhism.

In course of time it so happened that Buddhism became completely extinct in the real birth place of Buddha Likewise they also could not take the image of Konakamana They took an exact copy of the inscription installed in the Konakamana stupa, and placed it building a pillar in the Himalayan Tarai area As the image and pillar of Konakamana were situated in the seashore, likewise they constructed the pillar on the bank of a great tank. This was a signal for the original place It was written in the inscription that the stupa was made double the size. But there never was or is any stupa in the Konakamana of Nepal and also there was no image After a long interval they also shifted the image of Mayadevi and placed it in that secret far off place in Tarai region of Nepal Then after some time they took away the remnant of bones and sacred ashes of Buddha from the ruined

stupa at Kapileswara and after constructing a new stupa put those bones and ashes there But only the Konakamana statue was left behind, which was designated as Konarka Deva The Buddhists placed all that they gathered, in that secret place in the foot of the Himalayas So the archaeologists say that all the sculptures of the Tarai region are built after the time of Asoka

IV. It is always found that during religious upheavals devotees try their best to keep the sacred relics of their deity intact. This has occurred not only in Buddhism, but in all other religions When Buddhism was in full vigour in India, many Shiva lingams were installed in some far-off dense forest areas or in the peaks of lofty mountains Guptakashi, (गुप्तकाशी) Kapilasa (कपिलास) etc are some of the instances Besides Vishnu images like Badrinath, Tirupati and the Ananta-shayan image in the islet in the river Brahmani are also some bright examples in this respect Even the great Lord Jagannatha was put inside a pit in the soil and some trees were planted there as indentification marks Particularly in the history of Kalinga, these things have happened for a number of times This is not fanaticism This is the preservation of one's culture and religion Jerusalem has also kept the same memory of Jesus So to keep up the memory of Buddha, an artificial seat was selected in the foot of the Himalayas [219]

Being desperate of preserving intact the main citadel of Buddhism in the real birth place of Buddha, the artificial seat of Buddhism was constructed in the Tarai region in the foot of the Himalayas The sculpture of it was quite different from the Asokan period. But unfortunately this place has wrongly become

219. During this period of religious upheaval, to get rid of both social and religious oppression, the coastal Buddhist inhabitants of Orissa shifted to the dense forest areas (Vide The History of Oriya Literature (Orissa) page—71, by Dr. M Mansinha)

famous as the birth place of Buddha But at length the original birth place has come to light

V. As said before, the account of the Sakyas as given by the historians is not complete and perfect. Those who believe in the Sankhya school of philosophy (Sankhya) are known as Sakyas It has been referred to in many puranas that Kapila, the propounder of Sankhya philosophy meditated for many years at Kapileswara The place is known as Kapileswara after him [220]

Although after the extinction of Buddhism, Kapileswara became a full-fledged seat of Saivism, still the people of Kapileswara believed in the Sankhya views of Kapila Even those Mallas, who were worshipping the relics of Buddha, while pouring water upon the Shiva lingam use to call aloud—'Oh Sage ! Kapila' Because they know that Buddha had preached the Sankhya thought of Kapila.

But it is quite evident that the Sankhya. philosophy of Kapila was never in vogue in Nepal [221]

Besides there are many Kshatriyas and some kings in Orissa who belong to the Sakya group of Aditya clan and also there are many proofs about the 'Kolas' in Orissa So it is baseless to attribute the artificial Kapilavastu as the real birth place of Buddha

Thus it is quite obvious that Kapileswara of Orissa is Kapilavastu

VI If the pillar, which was built by Asoka, after 240 years of Buddha's death in Buddha's original birth place, would have been present now with the birth plate, then, there would

220 Vide Brahma Purana 41-10,

221 The History of Oriya Literature (Oriya) by Pandit Binayak Misra, p 4.

have been no such arguments as raised now But due to ill-luck, Buddhism was rooted out from Orissa Otherwise it would have been very easy to prove that Buddha was born in Orissa

After Asoka made Buddhism the state religion many fictitious stories were fabricated about Buddhism Many legendary tales completely distorted the true history. One of the tales say that there were many 'Buddhas' Out of the six 'Buddhas' the fifth Buddha was named 'Konakamana', who was also known as 'Kanakamuni' But these six 'Buddhas' were no other than the same Gautama Buddha It was a clever device of the Buddhists to glorify their religion[222]

The two edicts of Asoka i e (i) The Kapileswara inscription referring to the birth of Buddha and (ii) the Konakamana inscription prove undoubtedly that Buddha was a historical person If the above two edicts will be proved to have belonged to Orissa, then all the doubts about the Sakyas, the Mallas, and Buddha created by the Buddhist legends and literatures will be removed[223] So regarding this Asoka is the best witness for the authentic conclusion.

The religious commotion in India had created many historical intricacies and complicated problems Many legends and mythologies had been created, which hide many valuable historical truths [224] If there would have been no edict of Asoka, containing informations about Buddha, then Buddha would not have been a historical person at all

The distinguishing features of birth plate of Kapilesvara, the proofs from the adjoining areas, the ruined fragments of the Asokan pillar, all these prove perfectly that this birth plate had

222 Wintennitz—History of Indian Literature vol -II

223 Buddha and Myth, p 226 (The Life of Buddha by E. Thomas)

224 Myth and Reality, by D D Kosambi, pp 102-108

been installed by Asoka Besides, it is doubtless to attribute the Konarka area as the Konakamana region The doubts of other historians are only due to the complete extinction of Buddhism from Orissa

VII The real and authentic account of the life of Buddha is found in the Tripitaka, which is the original work on Buddhism written in the Pali language But when after the death of Buddha, many sects developed in Buddhism, many interpolations were made in the Pali texts in the interest of each sect Besides many concocted historical and geographical facts were put in it Many scholars both Western and Indian opine in favour of this [225]

During the period of Asoka, when Buddhism reached of its summit, many new canons were written, and new additions were made to the Tripitaka

Thus after the destruction of the real birth place of Buddha, in order to prove the authenticity of the artificial birthplace, many new additions had been made and names had been changed, e g —Koshala for Toshala, Himagiri for Hemagiri etc For only one tooth of Buddha, a great historical work had been written Besides, for this tooth, war continued from generation to generation Even at length, the tooth was transferred to Ceylone But no account is known about the other teeth So is it not an additional addition to the original work ?

It is known from the Tripitaka that the Mallas were the only possessor of the sacred bone and ashes of Buddha [226] But

225 History of Indian Literature, vol II by M Winternitz Bhagwan Buddha by Dharmananda Kosambi, preface pp 7-16

226 Sariradhatu vibhajanam (Maha parinibbanasutta) p 127, Dighanikaya-(Kosinaraka malla te sanghe gane etadlavochu 'Bhagava ahmakam gamakhette parinivvuto', na mayam dassama Bhagavato sariranam Bhagam ti)

सरिरधातु विभजन (महापरिनिब्बानसुत्त) दिघनिकाय (कोसिनारका मल्ला ते सघे गने एत दवोचु–'भगवा अहमाक गामखेते परिनिब्बुतो । न मय दस्साम भगवतो सरीराण भागं ति ।'

the account that these sacred relics were distributed by a Brahmin 'Drona' (द्रोण) by name, is surely a subsequent addition Many (द्रोण) subsequent interpolations of the Tripitaka have now come to the light, when the birth plate was discovered from Kapileswara in Orissa Those, who will realise the facts clearly about the Kapileswara inscription and the connected proofs must opine in favour of Buddha's birth near Bhubaneswara

The fact that the Tarai pillar and inscription don't belong to the Asokan period has been proved in this book

Those who accept the views of the three Chinese travellers Fa Hien, I-tsing and Hiuen Tsiang as authentic should realise that in 5th century A D the artificial birth place of Buddha had already been installed in the dense forest area Fa-Hien and I-tsing came upto Tamralipta and only Hiuen Tsiang visited Orissa As all the Buddhist sculptures were destroyed from the Bhubaneswara region of Toshali, it was not possible on his part to give any information about them. At that time there were plenty of Brahmanic sculptures. The Lingaraj temple had already come to existence by that time [227]. Hundreds of Shiva temples were also built before this Besides it is doubtful whether he had seen the artificial birth place of Buddha in the Tarai region His descriptions do not coincide with that of Fa Hien Out of many of his inaccurate statements, the most important one is that he had wrongly identified Tapusa, and Bhallika as men of Kabul and Qandahar, though the Tripitaka and many other Buddhist works speak of them as belonging to Orissa So it is quite evident that this devout pilgrim had written his accounts as heard from others So his views cannot be taken very authentic

The regions Tamralipta, Kalingapattana, Manjusha, Bishakhapattana cannot be separated from the history of Orissa even though many historians have given distorted pictures to

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227. Really the Lingaraj temple was built in the 6th century A. D Those who are putting forth improbable proofs, should be aware of this,

prove it So one should go through the facts thoroughly, and with patience before contradicting the opinion that Kapileswara and Kapilavastu are identical

VIII In Nepal, where Buddhism had not entered till 6th or 7th century A D, and the Tarai region, where there was no trace of the name of 'Kapila', no village or paddy field for 'Seed sowing ceremony', and where the name of the estate area of Suddhodana (i e Lumbini) was identified falsely, most probably the pillar was erected with the duplicate birth plate to keep intact the information regarding the birth of Buddha, as the place was a quite lonely inaccessible forest region So it indicates that to keep the memorials of Buddha, the religious Buddhists had selected such an artificial place in the foot of the Himalayas, which was an untrodden dense forest area

This artificial birth place of Buddha attracted the attention of the modern historians, and they proclaimed this place as the birth place of Buddha They have forged new names in that area, trying to make it coincide with the old names found in the old Buddhist literature.

In the end we must give serious attention to the fact that Lumbini never existed in kapilavastu, rather according to the old Buddhist literature Kapilavastu was the capital of Lumbini [228] But the stone-pillar which Asok got erected in the birth place of Buddha, the name of Kapilavastu never occurs Because Sakyamuni was born in Lumbini (Asoka refers to Buddha as

228. Sakyanagame Janapade Lumbineye Nagaram Kapilavatthu Raja Suddhodano pita Mayhm janettika mata Mayadeviti vachchati (Suttanipata, Nalaka suttam p 375 Khuddaka Nikaya), Mahapadana-sutta, Mahavagga, Dighanikaya pp 8—41—43

सक्यानगामे जनपदे लुम्विनेये । नगर कपिलवत्थु राजा सुद्ध ोदनो पिता । मय्ह जनेत्तिका माता मायादेवीति वुच्चति । (सुत्तनिपात, नालकसुत्त पृ ३७५)
एतरहि सुद्ध ोदनो नाम राजा पिता अहोसि । माया नाम देवी माता जनेत्ति अहोसि । कपिलवत्थु नाम नगर राजधानी ति (महापदानसुत्त, ८-४१-४३) ।

Sakyamuni), Asoka gave up the idea of realising Land revenue from the residents of Lumbini and he offered his worship at the place where Buddha was born This worship at the birth place of Buddha was taken up by Asoka after twelve years of Kalinga war After two years of his conversion to Buddhism, he had been to Uruvela, the place of enlightenment of Buddha Then again he came back to Pataliputra and got himself busy in preparing and installing the rock edicts in different parts of India Nearly five years passed like that When Asok was doing all the work for the propagation of Buddhism, is it not something unusual for him not to visit Buddh's birth place for paying his homage, when the birth place was so near to his capital So naturally why was there dealy on the part of Asok to go to the birth place of Buddha ? This doubt can be removed only by the assumption that Asoka very much hesitated to enter the war ravaged Kalinga immediately after accepting Buddhism He had to wait for the long period of 12 Years to come to the birth place of Buddha, because by that time, the situation in war-ravaged Kalinga had changed for the better because of his nice administration

Further Hiuen Tsiang and Fa Hien never had any definite idea abut the birth place of Buddha, it is already told that they represented Tapasu and Bhallika as residents of Kabul and Quandahar despite the fact that the Tripitaka speaks of them as residents of Utkala [229] Further the observation of Prof Thomas is significant when he says that in the account of each of these Chinese travellers, the exact location of Kapilavastu is far from being identical Besides it is significant to note that inspite of the fact that both the Chinese travellers refer to the birth-place of Buddha as Kapilavastu, it is questionable as to why Dr Fuhrer

229 P 85 The Life of Buddha by E J Thomas Rajayatanakatha p 5 Mahavagga—Tripitaka
(तेन खोपन समयेन तपुस भल्लिका वाणिजा उक्कला त देश अद्धान मग्गप्पटिपन्ना होन्ति ।)

who is given the credit of discovering the birth-place of Buddha designated the place as Rumindei [230]

There may be a question that in case we accept Kalinga as the birth-place of Buddha, why did it not occur to Hiuen Tsiang to come over to the birth-place of the Lord during his sojourn here ? The reason is that by the time Hiuen Tsiang came, the whole region of Kalinga was a land of Savites, and the Buddhist monuments were in utter ruins The Sakya and the Kolas had left the country and took refuge in far off forest tracts because of the oppression of the Savita Kings When the same Sakyas and Kolas are still found exclusively in Orissa, and when Mallas, the true worshippers (upasakas) of Buddha are found in great numbers in Kapilavastu (the modern Kapileswar near Bhubaneswar), will it not be rediculous to put the birth-place of Buddha in the Tarai region of Nepal ?

Due to ill luck the real truth had been kept in oblivion, and the history in consequence was distorted. But I have now put the facts as to how and why the new and artificial Kapilavastu came to existence.

Thus the Kapileswara stone inscription containing the information about the date and birth place of Buddha is the original one, and the present Lembai region is the Lumbini area of the past This has been proved without any doubt.

The great mistake, which had been committed in this regard should and must be corrected, for which this humble attempt has been made

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230 Opinion of Smith— This gives no further evidence for Fuhrer's assertion and it appears that neither the Nepalese officials for the hillmen called it Rumendei X X X his every word is false X X impudent forgeries (Asoka the Buddhist emperor of India by V A Smith P 18 F N the Life of Buddha by E Thomas)

बुद्ध न्यानमनं हि आकाश विपुल सम
क्षपयेत् कल्प भाषन्तो न च वुद्ध गुणक्षय ।

Buddhajnyanamantam hi akasha bipulam samam,
Kshyapayetkalpa bhasanto na cha Buddha gunakshyayah

(Like the boundless sky, the knowledge about Buddha is endless and limitless If somebody passes millions and millions of years to grasp it, still he would be unable to do so)

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Reiteration

The learned readers will find in many places in this book reiteration of some of the events This mistake has been done knowingly in order to make the events more authentic Because the readers had grasped before an untruth for a long time So in order to make them convinced about the newly discovered real truth, if something correct is told repeatedly can not be attributted as reiteration, in a true sense

The Author

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